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Opportunity.

Master of human destinies am I,
  Fame, love and fortune on my footsteps wait.
  Cities and fields I walk, I penetrate
Deserts and seas remote, and passing by
  Hovel and mart and palace, soon or late
  I knock unbidden once at every gate!
If sleeping, wake; if feasting rise before
  I turn away. It is the hour of fate,
  And they who follow me reach every State
  Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate
  Condemned to failure, penury and woe
Seek me in vain and uselessly implore
I answer not, and I return no more!

Jno. J. Ingalls.

Educational Missions.

Some Notable Authority Concerning Christian Education in Foreign Missions.

The Christian high school or college is the expression of the Church's faith in its own future as a permanent factor of the national life.

By Rev. W. T. A. Barber, Wesleyan Missionary Society, London

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We find at present in all evangelical missions nearly thirty thousand schools, with more than a million and a quarter of both sexes. Will not all these young people make a mighty difference in the quality of the next generation?

Life and Light for Women

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There is need of higher education in mission fields to produce a properly equipped body of native leaders to direct the varied activities of the Christian Church, and to have a guiding hand in the regulation of the institutions of government and of society. There is always need of more native laborers in mission fields, but there is greater need of better laborers. of men and women who have a wide knowledge of Christian truth, and an understanding of its relations to all truth; who have a rich experience of the Christian life, and are qualified to witness for Christianity among their countrymen. There is great need that missionaries should be men and women of wisdom, that they may lay aright the foundations of the church under new and strange conditions; but there is equal need that there shall be produced a trained and efficient body of native laborers, at first to be the assistants of the missionaries, and to take over the enlarging work of building up the church and establishing Christian institutions. . . . . . .

If the Church were fully awake to the opportunity of Christian education on mission fields, it might easily have a ruling hand in general education in such countries, the reflex influence of which upon the life of the church, and upon direct evangelistic effort, would be far reaching and beneficent.

Extract from Higher Education in Mission fields, By Rev. D. Z. Sheffield D. D.

Missionary Review

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It is all very well for friends at home to discuss the pros and cons of the educational missions, but the spirit of the mission teachers depends upon the spirit of the churches that send them out. It depends upon your care and thought and your maintaining of them in about as difficult a position as can be given to men and women in the mission field. There is no sphere of work which promises higher results to the one who is capable of reaching those great results; there is no sphere of work which demands greater spiritual earnestness, and quickness and sensitiveness. There is no sphere of work which makes a more constant demand upon the thought and help of the Church.

Rev. R. Woodlow Thompson, Secretary London Missionary Society.

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All the reasons that can be given for the higher education of women in Europe or America hold equally good in Asia and the reasons are the more weighty, because the qualified women are so few and so much more exposed to criticism and suspicion while attempting the larger work set before them. Mission policy is full of social problems, two fold in their nature, because men and women in those lands have lived apart. They will never be solved by men alone though they give their working years to the study. We as missionaries are doing poor work for the women if we are not developing leadership in them. Asiatic women are proving that they are capable of leadership, not only by their history in the past, but some are proving it today. The Empress of China with Christian training, might have been as famous for political reform as she has shown for their prevention. The Pundati Ramabai fears no difficulty in executing her plans. . . .

The power of educated womanhood is simply the power of skilled service. We are not in this world to be ministered unto, but to minister. The world is full of need and every opportunity to help is a duty. Preparation for the duties is education, whatever form it may take or whatever service may result.

Miss Isabella Thoburn, Missionary M. E. Church, India.
Ecumenical Conference, 1900.

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The Mighty Uplift of Christian Education.

The inestimable value of Christian Education as a factor in the higher progress of India is apparent. The guidance of its modern development will be chiefly in the hands of its educated leaders. Shall they represent the agnostic and materialistic, or the Christian, view of life and destiny?

The ultimate conversion of India, so far as human instrumentalities are concerned, must be the work of Christian nations, so that a preaching and teaching corps drawn from the varied ranks of Indian society becomes essential for this gigantic task. . . . . It is already manifest that the Christian community of India, under the stimulus of missionary education, is gaining a vantage-ground which insures it a place of influence and efficiency altogether outranking its social standing.

Taking into consideration its recent origin, with no historic prestage and no caste lineage, its present position and prospects indicate that Christian education holds the key to social destiny in India, despite the protests of traditional exclusiveness. It opens a door which even the dominance of caste sentiment cannot effectively close. It is fast becoming an illustration of the Gospel paradox that "the last shall be first, and the first last" when we find the small Christian community of India fairly in competition with the Brahman for the leader-ship of twentieth century progress. In University examinations the successful Christian candidates for degrees are already far above the proportion which one would expect from the size of the Christian community. This is especially true of women graduates. *Christian Missions and Social Progress. vol. 2, pp. 24, 25.*

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In the Land of the Pharaohs.

It is an intensely interesting study to watch civilization in the process of change, and to see what changes the missionary life and spirit bring about. In the land of the Pharaohs, the *United Presbyterian Church* is widely influential in Cairo and Assiut, the educational center of Egypt, with good bazaars, mosques, and a palace was formerly the seat of the slave trade in Egypt. Here the United Presbyterian Mission Training College prepares teachers for the very extensive United Presbyterian work in Upper Egypt. Over 2000 students have been educated here, among them 54 preachers and 150 teachers. *Gloria Christi.*

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Vigorous Educational Efforts on the Part of Missions in Egypt.

The United Presbyterians of America opened their mission in Egypt in 1854, and have carried on a vigorous pioneer work in education. Their Assiut Training College is a superior institution, which has grown out of a little school for boys, started by that indefatigable worker, Dr. John Hogg, in 1865.

It has trained a whole generation of men who, as pastors, teachers, men of affairs, leaders in journalism and literary activity, and servants of the Government in numerous departments, have been an honour to the College, as well as a power in the social and civil progress of the country.

The Pressly Memorial Institute for girls is also at Assiut, and is an excellent school. Boarding schools for girls are in operation at Cairo and Luxor. Six high schools for boys and girls at various centers are in Lower Egypt.

Extract from *Christian Missions and Social Progress.*

See Foreign Report of our church for additional facts and figures.

Why Establish Educational Missions?

By **Cora B. Dickey**, Pittsburg, Pa., until recently a teacher and missionary in our Egyptian Mission.

TO many earnest supporters of missions, the vast and expensive educational system that now extends across so many countries, is thought to be wholly unnecessary. They cannot understand why so much should be wasted on what they are pleased to call "secular" teaching. It is doing violence to their ideas of mission work which is supposed, by them, to be preaching and religious teaching only. The old mental picture of the missionary seated among a number of naked or half clad, strange looking people, expounding the gospel, is the only one which comes to them when educational work is mentioned. They are glad to hear that the little group has enlarged, that a congregation has been formed, and that, where once ignorance and vice prevailed, now you will find an intelligent, christian community, but just how and why this has come about, some who have helped to make it possible, have never stopped to inquire.

The Saviour himself, in the great commission, put teaching as one of the essential processes in gospelizing the nations. How shall they learn without teachers and how shall they teach unless they be taught? We may well face this question. We who live in this land of public schools can scarcely realize the density of the ignorance that prevails in mission lands. How shall the ignorance, superstition and prejudice be removed so that Christ's purpose may be realized in the world and that He may have full control of the individual? Surely there are hundreds and thousands who would give testimony today to what education has done for them.

But education under christian influence is one thing, and quite another thing when entirely out of touch with christian ideals, and nothing but genuine conversion by the saving power of the blood of Jesus Christ can make vile and degraded savages into new creatures.

Neither can modern education alone change the Brahmin unless touched by the illuminating and regenerating power of Christianity. A missionary in India writes "There is one thing which education does not seem to bring to India, and that is moral stamina. The ability to accept and harbor the most debasing social customs of this land is found among Hindus almost as frequently if not as fully, under the university cap and gown as under the unkempt hair and rags of the village plowman." (The Gospel in all Lands, June 1894 p. 276.) Neither will educated Mohammedanism rescue society from the dominance of desolating and degrading evils, against which Chrsiitanity alone sets itself.

Why then should education have such a large place in missions? It simply cannot be avoided. "The entrance of Thy Word giveth light" is true of the mind as well as the heart. It is the observation of missionaries in all lands that illiterate men and women, often far advanced in life, as soon as they embrace Christianity want to learn to read, and while that may be the extent of their achievements along educational lines, they will see to it that their children have that which it was not possible for them to have at the time in their lives when there would have been possibility of a fuller development. These children will far outstrip their parents as childhood is pre-eminently the period for learning and it has been discovered that even the children of savage races do not differ greatly in receptivity from those of more civilized lands. What a privilege it is to watch the awakening and development of these young lives! What a responsibility rests upon those into whose hands these lives are given to be trained! One realizes that the training period of a girl's life is very short and that there must go into it the things that best fit her for that which is before her. She steps from childhood into motherhood, there either to develop into further usefulness or to degenerate according to her environment. The period of girlhood which belong to those who live in Christian lands is not hers to enjoy.

A COPTIC FAMILY AT SUPPER,

Are her children to rise up and call her blessed because of her training (let us call it education?) Will she know how to care for the little ones that are given her; to have a real home; to be interested, not in herself alone and in her own family, but be a power in the church and community? For we are responsible for those whom God has placed under our care, and it remains with us to answer these questions. We expect to find missions ministering directly to the higher nature of man, awakening dormant powers of development, producing a new atmosphere which must lead upward. When a desire for that which is higher has been created it must be nourished.

For the sake, then, of the home, the church and the nation, must those to whom God has sent us be "led forth," physically, mentally, morally and spiritually.

Could we today but visit some of the homes of the uneducated, non-Christian homes of people, and then visit the homes of the educated, Christian people, we should need no further argument in favor of Christian education. Could we but be with some of the teachers in our own mission schools, who have under their instruction the "children's children" of the missions, we might readily see what an educated parentage has meant to them. Could we go into some of our mission congregations where the majority of the members are those who have passed the "milk" stage and are able for the "strong meat," would we find fault with the power for good that education has been to them?

The testimony that comes from Government officials, retired civilians and those who are in positions of trust in various places, as to the individual lives and communities that have been greatly benefited through Christian education, should certainly be of weight. We note a few of them: "The Christian community has a reputation for truthfulness, honesty, morality and general excellence in behavior, which reflects the influence of its education and Christian training."

"The system of education pursued in mission schools has had a far-reaching effect on the standard of popular morality, even among those who have not professed themselves Christians." Another speaks of the pupils from a certain institution—Christian pupils—as "good men—men on whom one could always place absolute reliance, and who served Government as honestly and zealously as any Government could wish."

Shall we continue to ask "why?" Shall we not rather rejoice in the extensive educational system which is reaching so many countries and races?

Why Establish Educational Missions.

By MARY J. CAMPBELL,

Missionary to India. Home on Furlough.

In replying to this question, four reasons may be given that will practically cover the mission field in India, and are, perhaps, equally applicable to other mission fields.

First, Mission schools are established that the children of the new, and ignorant church may be instructed.

The critic is often heard saying "Why establish mission schools, thus spending money and the time of earnest, gifted men when the English government has such an elaborate system of education. It has provided not only universities something like the pattern of Oxford, Cambridge and London, but high schools in every town of any size and middle schools are found all over the country."

These schools, however, do not in the least benefit the large community from which our converts mainly come, namely, the low castes. The caste system is so strong that even the government with its splendid ideas of justice, and equity, is not able to ignore it.

Now and then, a Christian boy from the lower castes may be found in a government school but the cases are so exceedingly rare as to be of no good to the community of Christians. The government up to the present has confined its educational work chiefly to the cities and large towns and we find the villages where our Christians live, destitute of any school of any kind until the mission comes to their aid. Our village schools taught by Christian teachers are proving a great blessing not only to the village Christians but to the non-Christians as well. Our Christian community now numbers nearly 14,000 people. The children of this band of converts, who form the hope of our future church in India, need all the primary schools we can plant in their midst. These schools teach through the III Standard. Our pupils are usually able to read the Bible for themselves after taking this primary course.

Second, Mission schools are established as places of training for teachers, preachers and other Christian workers. This is, I believe, the most important branch of our educational Mission work.

From every Christian community this cry is heard, "Send us a teacher." When a missionary enters a new field of labour, his call is for teachers and evangelists. Now these can only be obtained from mission schools where this kind of training is made a specialty. It was this need that caused our missionaries in the early days to found our Christian Training Institute in Sialkot. An average of 170 boys and young men attend this school. In the same old city we have our Girls' Boarding School with 150 pupils in it.

In Rawal Pindi we have the Gordon Mission College which has as one object of its existence the training of young men for higher educational work. A high school for girls in Pathankot, known as the Avalon Girls' School, is one of our newest institutions. It is hoped that this school may supply us with well trained women teachers.

The Theological Seminary in Jhelum is scarcely able to supply the great demand we now have for pastors for our rapidly growing church. The great need surely justifies all the labour and expense that have been incurred by these places of learning for our India Christians.

Third, When a young man or woman becomes a convert to Christianity from the ancient faiths of Hinduism and Mohammedanism, he is cast out of home, cut off from his property and has to undergo unnumbered persecutions, while temptations assail him on every hand. It has been found that a Christian school with its good wholesome atmosphere and busy life is the best home for this new convert who has to adjust his life to an entirely new code of living and behavior.

SCHOOL FOR NON-CHRISTIANS AT SIALKOT, INDIA.

Fourth, And by no means least, the Mission school is an Evangelistic Agency.

In the government schools no religion is taught and the consequence is that this system has raised up a great body of students with no religion and no fear of God in the heart. These students are today a terrible menace to British rule in India. It is they who preach sedition and urge the people on to riotous action.

Oh, that our own Government may be warned in time and take steps to encourage the teaching of the Bible in our public school!

In our Mission schools for both boys and girls of the non-Christians, the Bible is carefully taught by men and women who are usually characterized as persons of prayer. Half an hour daily the Scripture is taught to each pupil. The result is that some of our brightest and most useful Christians have been converts from these schools. Others while not openly confessing Christ, still have a friendly feeling for all of this persuasion and often stand by the missionary when he is opening work in a difficult field.

A Brahmin, who had been educated in one of these schools, was a true friend when work was being started among the women and girls of a town where a girl's school had never been. He assured the towns-people that they need not fear the missionary nor her teaching. He had been educated in a mission school and he wanted them to know that all his success in life was due to the influence of his missionary teacher, Dr. J. S. Barr.

Two ladies went out one day to a distant village in the foothills of the Himalayas to tell the gospel story. The simple villagers, never having seen a white woman, were inclined to flee from the strangers. The ladies were most anxious to gain an entrance. They had come a long distance and they had a good message for the people. They stood a few minutes looking up and down the narrow streets for a friendly face, when all at once a little girl sprang through an open door and came bounding toward them. She threw her arms, first around one lady, then the other while the villagers looked on in great astonishment. The little girl had for a few months at one time been a pupil of the girls' school in Pathankot. She now told the people, "These are the ladies of whom I've often told you. They love our people and are always kind to us and I want you to hear the beautiful words they can sing." From all sides the reassured villagers came and listened attentively to the gospel story—the first time they had ever heard it.

The Mission schools quietly and patiently sow daily the seeds, which, once lodged in good soil, bring forth a bountiful harvest.

Topeka. Kansas.

Characteristics of Students in Mission Schools.

By Mary J. Campbell, Missionary in India.

A few weeks ago Sen. J. P. Dolliver of Iowa, gave a lecture in Topeka which was listened to with deep interest by a few thousand people. Every sentence of his splendid address rang true. Some were heard to say "Even our best ministers in their pulpits do not speak more plainly concerning some of the great evils seen today, of Jesus Christ the One alone who can lead our nation into the paths of truth and righteousness than did this member of the United States Senate Chamber." One sentence seems especially applicable to the present condition of India. It is this, "Those ages when culture had reached its highest level were also the times when the moral life was at its lowest ebb."

Great Britian has provided millions for building up a fine educational system for the young men of India. No effort has been spared to make these schools reach as high a standard as many of the best schools of Europe. The mind has been thoroughly trained. Every year thousands of students obtain their degrees and pass out of the University halls into the great seething mass of India's population. The one ambition of the young man with a degree is to obtain a lucrative post under the government. When this is obtained, his object is not to seek to better his native land, but to enrich himself at the expense of those over whom he rules. His mind is active. He is a keen intelligent man, but his soul is dwarfed. He cares not for morality. He was not taught in his school to fear God and love his brother.

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Miss Fannie C. Martin and Her Teachers, Sialkot.

Many years ago Great Britain promised India that no religion should be taught in its schools. The government felt it was wisdom to make this declaration and while some other promises have not been so faithfully kept, this promise has been rigidly adhered to. And the consequence—an army of educated men who are infidels and agnostics, and these are they, who trouble India today, and are leaders in the preaching of sedition.

A nation cannot afford to do without God. She will surely reap what she sows. The harvest time is fast approaching in India, what will the end be?

Another picture of educational work presents itself. This time we see thousands of Mission schools scattered up and down this great peninsula, colleges, high schools, middle schools and primary schools for the village population. Some of these are splendidly equipped, for the missionaries, and the Boards in the home land have been quick to see the grand opportunity afforded by these of leading India's young men to a thorough knowledge of Christian precept. You may well ask why it is that these Mission institutions are filled to overflowing with students when the government schools stand by their side, with this promise to each pupil. "Your religion shall in no way meet with any interference." The answer is this. Many Indians see that no religion means no morals, and they bitterly lament the ruined lives of their sons. They also see that in the Mission schools when the Bible is daily taught to each pupil, and when Christian teachers and the missionary superintendent have constant oversight of the students that these are better moral men than the government school students and are an honor to their family and usually sought by the government for positions of trust.

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A Busy Saturday in the Girl's Boarding School, Sialkot —Washing, Cleaning, Cooking, Etc.

Manliness is a characteristic notably

absent in the Indian character but this is taught to the student in the Mission school. Some schools place great stress on this and year by year send out a band of young men who manfully and cheerfully take up life's burdens.

Loyalty to government is a prominent and very well welcome characteristic found in most of our mission students today. Please note I do not say all students.

In the late riot in the city of Rawal Pindi, when the rioters had gathered in force before the house of the Principal of Gordon Mission College and were finding their way to the college building to do it damage, the students turned out en masse, Hindus, Mohammedans and Christians and standing bravely before the excited mob of two thousand said to them:

"*You shall not injure our school. This is American. Why should you seek to destroy our place of learning?*" *They defended their place so bravely that the rioters passed on and left the school unmolested.*

The students of our schools had no share in the riotous actions that took place all last spring and summer while the government schools were simply hot-beds of sedition and rebellion.

A spirit of reform may be mentioned as a characteristic that is frequently found in mission students. Both Hindus and Mohammedans have reformers today who were taught all they know of purity and truth in our Mission schools. In north India we have had a leader of a strong reform movement amongst Hindus who was at one time a student in the Forman Christian College of Lahore. A Hindu man once said to me: "If my son cannot be educated in a Mission school, he may do without an education. I can not allow him to be trained in a place where he will have godless associates."

Mission schools are silently, but surely exerting a powerful spiritual influence over many of the youth in India. This influence is needed more than ever before when the whole land is in a state of ferment.

Pray earnestly that the British government may have wisdom at this time to guide aright her restless millions.

Topeka, Kansas.

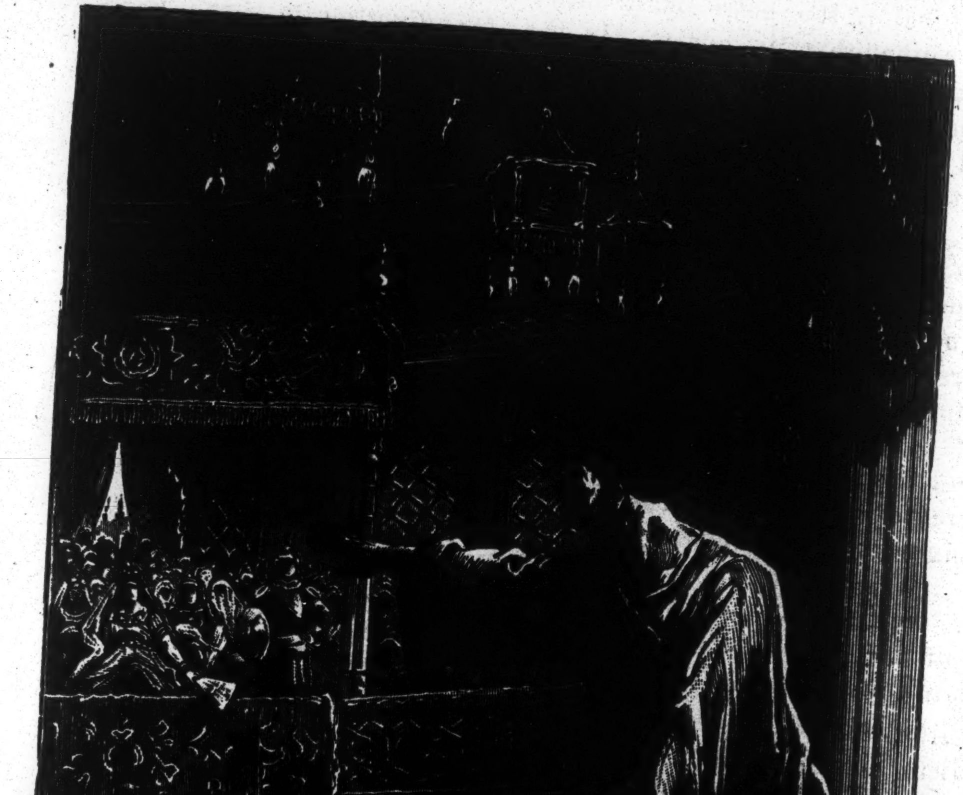
Missionary Education and the Popular Type of Education Compared.

BY MARY HELEN INGRAM, Teacher for Three Years in AmericanMission Girls' Boarding School, Cairo, Egypt.

QUOTING from thinkers in the educational world. education is "a process of othering," "a process of world-building," "the removal of tension between the real and the ideal." To what extent may these definitions be applied to missionary education? Eliminate the influence of the Christian home, motherhood with its tender watchfulness and loving sympathy, civic laws that maintain the "liberty, equality and fraternity" of mankind, and the "othering" of the individual assumes proportions so vastly different that we can scarcely grasp them. The "world-building process" would seem to wait God's first work of creation—light. What "ideal" exists where Christ is not known between which and "the real" the missionary would remove the tension?

If missionary education in Mohammedan, rather than in other non-Christian lands be dwelt upon, the writer would crave the indulgence of the reader. Familiarity with conditions where Islam prevails will render the comparison almost involuntary and exclusive.

Shall we try to awaken to the environment of motherhood and childhood in



PREACHING THE KORAN.

these lands of the False Prophet? As to the extent to which a land is Christianized, so the elevation of womanhood. She fixes the level of the home and a nation rises no higher than its homes. In the lands where Christ is rejected or is not known we see the degradation of womanhood and its result. Subordinate to the men of the family, father, brother, or husband, her life drags on cheerless and hopeless.

Spiritually, she has been taught that she has no soul. Only men should pray and worship God. To be man's slave is the fulfillment of her mission. The birth of a male child gives rejoicing, but the little girl has dissappointment and regret for her swaddling bands and they hang upon her garments never outgrown. What great need that the church, sustained by the unfailing Power of the Spirit, press on where it has begun the "othering" of such lives!

Mentally, she has had no choice but to dwell in ignorance and superstition. Within her narrow walls books that might enter are sealed to her for she can not read. Better too, that they are sealed for they have painted for her a lifeless, colorless picture. Often she has not emerged from childhood before being ushered into motherhood. So from generation to generation her servitude has gone on. For what "world-building" can we look in the lives of her offspring? With gratitude let us remember that the dawn of the present century found the light of the Gospel entering many of these darkened lives, and missionary schools unlocking to them the pages of the Word of Life.

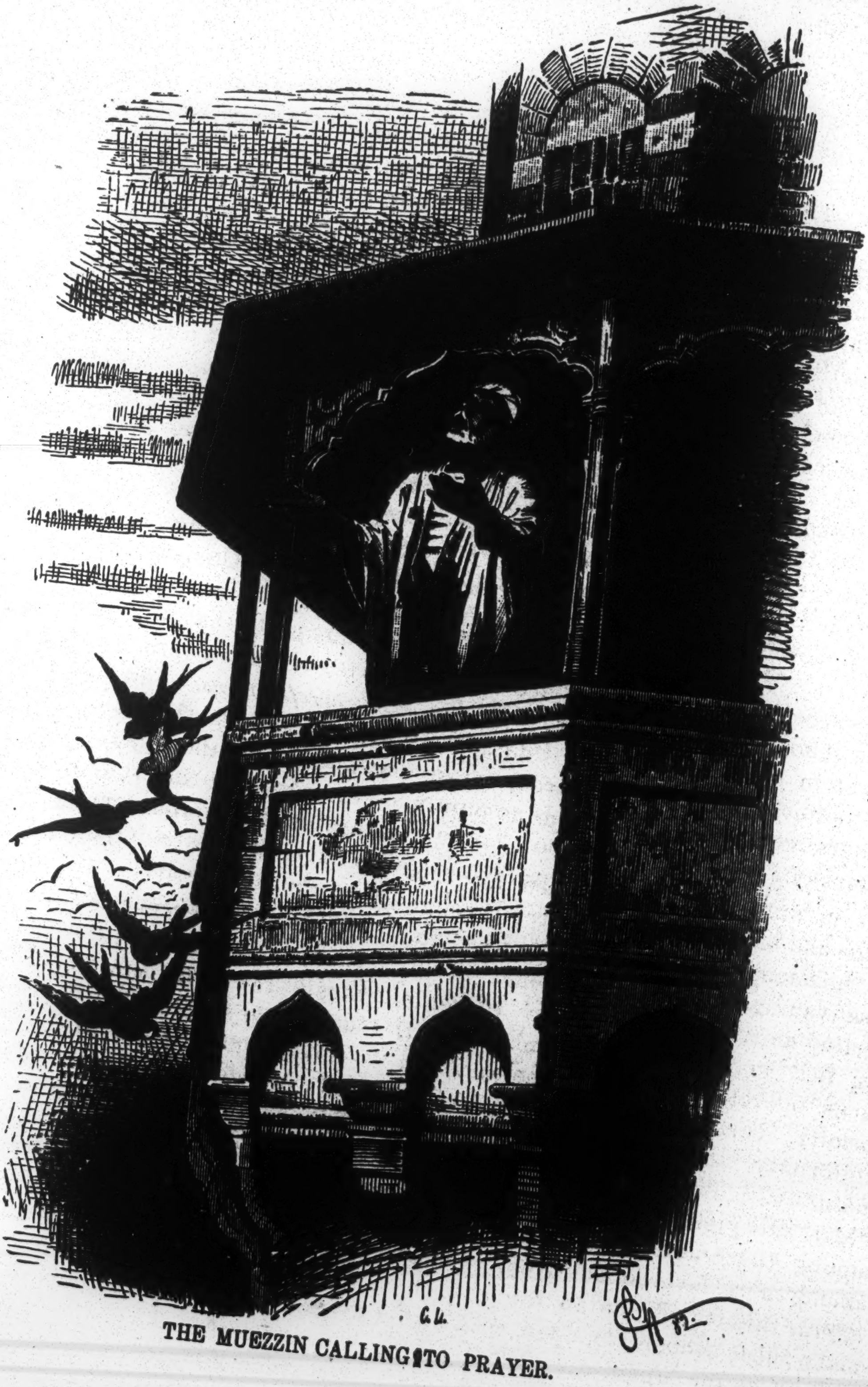
See to it, oh, church of to-day that each decade, each year, each day find the work advanced!

Physically, she is debarred from exercise and freedom by the customs of her land, unless she be of the toiling Fillaheen class where health is impaired by excessive burden and exposure. Disease is invited by her ignorance of laws of health until a Western civilization wonders at her survival—is amazed to often see stalwart men of whom she is the mother. Her eyes are injured, blinded by the veil, or the contrivance for adjusting it, if she looks abroad; by nerve-trying needle work within the walls of her abode. But through these sad eyes she is beginning to look upon an "ideal" in her Christian sister. How hopeless the space between them and her "real!" Divine love is waiting to weave human agencies into a bond that will bring her "real" up to this "ideal."

Christian training when heart and mind are plastic and impressionable is no doubt the strongest fibre in this bond.

What sacrifice should we withhold that would remove such tension?

One disadvantage in popular education, to be weighed against the many disadvantages the missionary meets in educational work, is the abolishing of the Bible from our public schools. This is lamentably true in some communities. The separation of Church and State does not banish the spirit of its holy pages from the teaching of Christian lands. Also its literary value is gaining such recognition among the world's scholars, that ignorance of its scenes and characters is no longer palliated. While it thus regains its place in the public school curriculum, teaching on the mission field differs most widely from the popular in making the Word of God the basis of daily study and teaching. That the "othering" be bettering, the "world-building" the building of the 'more stately mansions of the soul' and that the "ideal" be high enough to be a standard for the "real," its truths are used. There, the great object is that those taught, "Search the Scriptures daily whether those things be so." There, denominational lines between Christians are too faintly drawn to hinder lifting on high the teachings of Christ. "The fear of the Lord, the beginning of knowledge," is the foundation on which missionary education must



THE MUEZZIN CALLING TO PRAYER.

rest—from which it must rise. The teaching of the Holy Book must enter darkened lives not as *words* but as a *power* to change their daily routine—to change cable-woven, century-strengthened habits.

Another educational disadvantage of our land that is removed from foreign fields, is in the socially surfeited lives of pupils. The disadvantage of the missionary is the absence of social life. Added to this is the absence of the inheritance that comes to children through an educated ancestry. So firmly is abject humility fixed on woman by the shackles of superstition and submission that in such a land as Egypt pride can now scarcely be awakened by its brilliant past. Hope and ambition seem too nearly dead for them to care that a queen built the obelisk at Karnack whose hieroglyphed granite towers above all others, and that queens of her land have yielded more powerful sceptres than its kings.

As succeeding generations are found in the schools of the United Presbyterian Church in this "Land of the Pharaohs" the "bettering" of the children, whose mothers have preceeded them as pupils is marked.

It is surely a rich reward for this labor and sacrifice of the Church through its missionaries. To some degree, the disadvantage caused by the lack of inherited ability is overcome by recognizing that in childhood the mind in all races operates with nearly the same uniformity, certainly with much greater uniformity than in, or approaching, maturity. Training given in earlier years will yield largely the same results among these unfortunate little ones as among more favored children. *What an appeal* this should be to the church to make these schools, founded upon Christ, pillars for the upbuilding of His kingdom.

Another consideration favoring the expenditure of missionary effort on the young in fortifying the heart with Christian truth before it is seared by the ever present Moslem forms. Where Islam prevails, ears and eyes are so continually avenues for admitting reminders that "There is one God and Mohamemed is his prophet" that we can but expect all else to be excluded; we need not wonder at the adamantine strength of a religion so incessantly kept before its followers. From the minarets that rise from the many mosques of Mohammedan lands, the Moslem priest, the muezzin, sends out the weird, minor "Call to Prayer" five times between every sunrise and sunset. It is not necessary to repair to the Mosque for prayer. In dwelling places (these are not homes) in shops, on the street, anywhere the Moslem may be seen kneeling, facing the east, his body swaying and his lips moving in prayer. Impregnable as is this faith, if there is not great encouragement in the number of converts to Christianity, in the yielding rigor of their religious institutions, there is proof that the increasing heart prayer of the Christian rises above their "*vain repetitions.*" Their coming to our schools where they have been turned away because there was "*no more room*" —the very fact that they are willing to come, is a triumph for our cause. Let us have this a triumph *untarnished* by turning them away.

With the difference in the individuals before the teacher, the methods must vary. Take from the child of Christian lands every thing that pleases or amuses —toys, games, pictures, books, stories— and you will see the barren, gloomy life of the child that confronts the missionary. Education often seemed to need no other definition than knowing how and when to laugh. Take from youth and maidenhood comradeship and companionship with no resources within themselves or about them to entertain or elevate and what remains is theirs. From later years take the friendships of life and what is left is the portion of those who know not the "Friend that sticketh closer than a brother." There must be given back to such some of their lost inheritance of happiness and gladness and freedom. This must be tempered with respect for authority and truth—remembering that to them "Lying has been elevated to the dignity of a fine art" and restraint from lawlessness. Standing, sitting, walking, breathing, are parts of the curriculum of these far-away schools that would be taught with more eagerness than where the need of "othering" is less. The erect carriage and graceful poise of the women, who with such unconsious skill balance the picturesque water jars on their heads, hinder rather than help in accomplishing this. They betoken a life of toil and the women of higher rank regard them with more prejudice than admiration. It is well for these oppressed sisters that the bearing of the missionary is becoming to them a worthy incentive. Teaching how to dress may consist largely of effort to reverse the custom of wrapping up the head to keep the body warm, with the feet unprotected, or this teaching may run the gamut from struggling against nudity in tropical climates to the warfare against the cosmetics and jewels-laden costumes of indolent, vain, intriguing women of the Oriental harem. Not dwelling on how or what food is taken in heathen lands, the missionary finds in the Oriental custom of eating with fingers from a common dish a violation of laws of cleanliness and health that our civilization would abolish. An art and skill is revealed, however, on closer acquaintance with the custom, that lessens our repugnance and inclines the teacher to direct greater effort against what they eat and when. Especially is this true during the Mohammedan month of *Ramadan*, when during thirty days, from sunrise to sunset, neither food nor drink is swallowed. Then from sunset to sunrise the hours are a time of feasting and carousal. Do not infer that training in these habits limits missionary education. Look at the faces of girls in classes that have been graduated from the American Mission of the Girls' Boarding School of Cairo, as this Magazine has given them. Girls of such classes leave school when the course is finished, with such reluctance as to show how ripe these lands are for higher education of women. Often they have command of several languages besides the different Arabic of their native tongue, and would fill a great need for teachers—a need that teachers using only English can not supply. Marriage or a rank that prohibits even the service of teaching often deprives the schools of them, but such considerations would not readily deprive them of more advanced learning. Many of them, too, are doing noble work in the ranks as teachers. Missionary teaching has evidenced even to giving training in ceremonies that would fit a princess for her sphere. This was exemplified in the Prince of India, who took to England the Kohinoor of the English regalia, choosing as his *wife a girl from this same school in Cairo and leaving her there several months to be especially fitted for her new position.

Keeping pace with this record of work among the girls, is the record in Egypt of forty ordained native ministers preaching the gospel in their well-filled largely self-supporting churches. Other promising young men are taking the course preparing them for this work in the United Presbyterian Theological Seminary of Cairo. Efficient native men teach in boys' schools of cities and villages. Government positions are given to boys of the *American Mission* schools in preference to their own pupils. From these extremes, measure the scope of missionary teachnig.

But these are only a few rescued from the millions bending under Mohammedan sway and ignorance. The masses will remain here until a new ideal supplants the old. The standard of Islam—its ideal is the character of the False

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***See December Magazine, "Story of Bamba."**

Prophet—a character in which pride, lust and envy are the prominent traits. The teachings of the Koran stain life and religion with polygamy, divorce and slavery. It does not portray Allah himself as just. Not till the True Prophet is the new standard—the new ideal—need we aim to make the "real" the "ideal."

The Cross triumphed over the Crescent on the plain of Tours; but, not by the might of the sword, nor by the power of battle, as the victory was won then, would we give our standard ascendancy over theirs. By the power of the Spirit of the Lord of Hosts we would exalt the Living Christ as the only *Ideal.* As the battle is to the divine over the human in our lives, so the victory will echo through non Christian lands as sympathy and love conquer intrigue and hatred.

"The bravest battle that ever was fought!
Shall I tell you where and when?
On the maps of the world you will find
it not;
'Twas fought by the mothers of men."

Put into her sons' hands—trained to use them—the swords and spears beaten into plowshares and pruning hooks. Help them to understand and utilize the undeveloped resources about them; call into being industries that will awaken self-respect and assure self-support and these hands will lift up the true *standard.* Make decalogue and the *Golden Rule* the fibre of intellectual training until in labor, in business, in government, in professions, such relations exist between the individual and his environment that the level of Christian civilization is reached and minds will exalt the Christian standard. Let filial fraternity, paternal, and conjugal affections reign in multiplied homes and hearts will keep our standard firmly fixed.

Is the tension between our "Ideal" as Christians sufficiently removed from our "real" that we are lifting up our standard for these weaker brothers? Are we "othering" our own selfish interests to "better" the interests of the Master who died that they as well might live? Is our "world-building" building for time or for eternity? What human ideals do we keep enthroned to strain the tension between our real and our divine ideal? The response of the church in means, in sacrifice, in lives will answer. In Egypt, where Christian agencies are active, *one* lady missionary is estimated to every *sixty-thousand women.* Egypt is ready for its larger school for the higher education of women, whose walls do not rise for lack of means. If large sums are needed, a greater number of small sums will be their equivalent.

The blessing will be ours as well as theirs. The two-fold blessing will be to him who offers no less than to him who accepts.

Until these heavy hearts and darkened lives can breathe out to the world such words as Helen Kellar has used to assembled throngs, what claims have we to this blessing? "In the midst of so much mighty achievement it is gratifying to know that man has not forgotten his weaker brother. I have come not for anything I have done but for what has been done for me. I testify to what the good and strong have done for deprivation and infirmity."

Worthington. Ohio.

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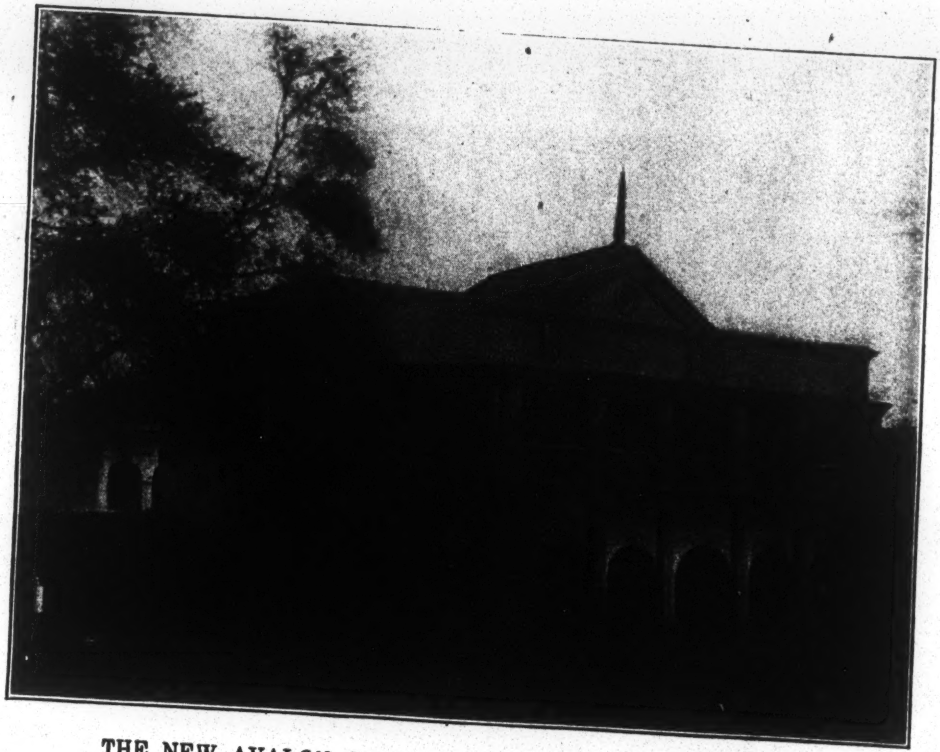

THE NEW AVALON GIRLS' HIGH SCHOOL AT PATHANKOT,
MISS MARY J. CAMPBELL IN CHARGE.

IN THE COURT OF THE GIRLS' BOARDING SCHOOL SIALKOT.
Courtesy Foreign Report 1907,

A VILLAGE SCHOOL.

For six years this teacher has "kept school" on this mud wall. Each year from three to five boys pass from his charge to the Christian Training Institute. In addition to his work in school, he has, in these years, prepared some two hundred catechumens for baptism.

PASRUR WORKERS AT DINNER.

Each month the preachers and teachers of the district come in for their salaries and for a day of prayer and conference. Some walk as far as twenty miles. On this day they are the guests of the missionary in charge.

Courtesy Foreign Report 1907.

Some Noted Missionary Schools.

DUFF College, Calcutta India, formerly known as the Free Church of Scotland Institution—Founded by Rev. Alexander Duff D. D. in 1830 and consists of the College proper and a high school. Total in attendance near 1000.

Syrian Protestant College Beirut, Syria. Founded 1863.

The girls' school Debra Dun, India.

The training school for nurses, Kyoto, Japan established in 1887. Every graduate with one exception has become a Christian before leaving the institution.

Lovedale Missionary Institute, Situated at Lovedale, Africa, 700 miles north of Cape Town. Founded in 1841 by Dr. Love, the first secretary of the Glasgow Missionary Society. The Free Church of Scotland supports it financially, but all denominations, doing mission work in that country have been or are represented. Much might be said of this institution. How to develop Christian character and energy amid existing conditions, surrounded by barbarous and indolent races, fraught with many difficulties, their grand purpose and aim is to Christianize, not merely civilize.

A general education is given to all who are able to take it, and any part of their broad and practical course may be adopted. One noted educator writes: "Undoubtedly Lovedale is one of the noblest and most successful missionary agencies founded and supported in the Cape Colony by British philanthropy."

The ultimate aim of Lovedale is to develop native ministers.

Euphrates College is a successful mission in Harpoot, a city of Armenia (about 20 miles east of the Euphrates in Eastern Turkey) under the care of A. B. C. F. M.

Roberts College, Constantinople, is situated at Roumeli Hissar, on the Bosphorus, about six miles from Stamboul, near the towers built by Mohammed II when he captured Constantinople

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BOYS GOING INTO CHAPEL, RAWAL PINDI HIGH SCHOOL.

the site of a Roman temple and the point where Darius crossed the Bosphorus on his Scythian expedition. This college is a memorial to the benevolence of a New York merchant, Christopher Robert, who aided by the energy and skill of Rev. Cyrus Hamlin D. D., established in 1863 on the premises of the Mission a Theological Seminary at Bebeck. Its present imposing building was erected in 1869.

Its students, numbered by the thousands, represent almost every nationality in the world. Although not connected with any missionary society Robert College has exerted an incalculable influence for Christian life all over the empire.

Of the Methodist Church, notably, Reid Christian College at Lucknow, also Warren Memorial Women's College, the first Christian College established in Asia for girls; it is now called The Isabella Thoburn College. Miss Thoburn was the first missionary appointed by the Women's Foreign Missionary Society of the Methodist Church, 1869. She gave her life to India's women. She planned and built this most commodious and magnificent college for women at Lucknow, the city of palaces.

Other schools with wide reputation are: The Doshisha, at Kyoto, Japan.

Union Women's College. and Bridgman school, Peking, China.

Forman Christian College in Lahore, India.

Ramambai's school at Mukti.

Palmore Institute, Kobe, Japan.

Calabar College, Kingston, Jamaica.

Schools and Orphanages at Beirut, Syria.

Lady Dufferin Native Christian Girls' High School, Lahore, India.

Ningpo College, Ningpo, China.

St. Stephens at Hong-Kong, and so we could number the christian institutions in the foreign lands by the score. Agencies that are telling mightily for the progress of Christianity and Christian civilization. Our own denomination does not lack in its provisions for the education of the young men and young women in our foreign fields.

Alexandria and Assiut Colleges, Pressly Memorial, also at Assiut, for women.

Luxor and Cairo in Egypt.

Gordon Mission College at Rawal Pindi.

Theological Seminaries in Egypt and India.

Girl's Schools at Sialkot, Pathankot. Industrial schools in India are proving a successful venture. All these emphasize the place and power of Christian education in connection with foreign mission because of what they have accomplished, increasing in power and influence, aiding and establishing the denominations represented. Not that denominational power in the foreign field is emphasized where unity of purpose is unifying power for good but to the church at home it means more love and gifts—the greatest opportunity for investment of money bringing in due time sixty and one hundred fold and the promise of life eternal to countless numbers.

"The great triumph of Missionary education is that it is gradually, but clearly manifesting to the world the utter difference there is between Christian education and non-Christian education of however high an intellectual type of non-Christian education may be."

Two Neglected Classes in India.

By Cynthia E. Wilson, Missionary in India.

DO you know, dear friends, that there are 600,000 blind in India, one in every 500 of the population? And in the whole world there are three and one-fourth millions of blind people. In India mission work among them is most promising and hopeful. There is a good blind school in Bombay, conducted by Miss Millard, and another under the supervision of Miss Ashwith, of the Church of England mission. In other parts of India small schools have been started at eighteen stations. Miss Hewitt, a lady doctor of Umritsar, was the first to start this work in India. She says "One of the influences which led to the establishment of our own little school for the blind in Umritsar, was a personal sense of sympathy with them, which dated from my own temporary affliction as a child, when my case was sufficiently serious for me to be taught to read Moon's raised type." Dr. Moon's system has been improved on, by what is called Braille. It is a system of reading in which all letters and combinations are made by the placing in different positions of six dots. It was invented by Mons. Louis Braille, who was a blind pupil in Paris in 1829. It is used alone in France.

Mrs. Shirriff, the wife of the Principal of St. John's College, Lahore, C. M. S., adopted the Braille system to the requirements of our North India languages. And there are now primers, readers and gospels printed for the blind under this system in Urdu and Hindi, which can be obtained. The Moon system is said to be more easily acquired than the Braille by the old, and by others whose sense of touch is not acute, but the books are costly and must be made by a process of stereotyping, whereas in Braille work we can write our own books. One edition of The Pilgrim's Progess in Urdu, in Moon's type cost £130 to set up.

This school started by Miss Hewitt, and now carried on by Miss Annie Sharp, had at one time between 70 and 80 inmates, which have made nearly three complete hand-written copies of the Bible in Urdu, in Shirreff Braille. Twenty-five of these have since passed away in faith, having given good evidence of changed hearts and renewed lives, and some have been sent out as workers in little schools, or as Bible women. Her sister, Miss F. Sharp, is now superintending this school. At present the most of this school has been removed to Rajpur, at the foot of the Landaur Hills, and contains 67 inmates, and their library consists of 900 volumes. The Government has recently started a school for blind in Lahore and this school has helped to prepare the teachers for it. This institution not only taught them to read, but several kinds of handiwork, such as door screens, door mats, chairs, tables, baskets in many patterns, and in good workmanship. In this mission school constant and thorough Bible instruction has been a marked feature of the work for the blind. Miss Hewitt says, "I place great value upon careful and intelligent memorizing; during one season the blind Bible women and I, in one class, committed to memory (in Urdu) the first 68 Psalms, and we used to repeat a few Psalms every day, taking a verse each and going round the class."

Recently my own heart has been drawn out to help in this work, and eight or ten blind persons among our own Christians in Gurdaspur District, gave me a good nucleus to begin on.

Seeing an offer from a philanthropist in England, to furnish books free to any one who would make an effort to teach two or three blind persons, I sent for some and commenced work the middle of last March, and succeeded in getting in seven boys from our district for a short time; one remained four months and two others that I got started in reading. were with me five months. We had the help of Paul, one of Miss Hewitt's pupils for a month, and a bright native Christian girl, Emily Scott, for four months. Only two of the boys had a start in committing, or knew much of the Bible; the rest had to commence at the beginning, and learn to pray, commit Psalms, verses, Ten Commandments and Catechism. All made progress proportionate to the time they spent with us. One boy was the dullest pupil I ever knew, and it required much patient repetition to get him to learn. But what he got he retained, and wonderful to say, he in four months learned to pray, repeat the ten commandments, the whole of a short Catechism and 30 selections of the Psalms and almost kept up with the two brighter boys who learned to read. It required more patience than we could command to teach him to read. Mahuga and Nuthoo, who remained with me the longest, were brighter and finished two first readers and were then given Luke's Gospel, and were getting on very nicely in that when I came away. I made arrangements to have them continue reading.

A Missionary Teaching in a Village in India.

After their bedding was provided, it cost about $1.75 to feed and clothe a pupil per month. To me the work was quite encouraging, as each boy promised to teach others in his village when he returned, all he had learned while in school. If these boys were spirit-filled (as we pray they may be) they may do a great work among their own people. They respect the blind and are quite willing to feed them, and with a little help from the missionary in the way of clothing, they may become very helpful missionary helpers. And besides, it is a Christ-like work to save these blind children from becoming beggars, and remaining uncared for, ignorant, dirty waifs. The girls especially need to be brought into the safe and happy home-life, and shielded from the slavery and degradation of evil-minded men. And all need to be taught and christianized and saved.

Rev. W. T. Anderson has for some time been exercised about the blind in his district and has taught, or had some one teach several to read. It seems to me that now since we find so many blind people in our districts, there should be some special effort made to save this needy and neglected class.

There is another class, too, which has a claim on our sympathy and help: the deaf mutes, of whom there are 172,668 in India, 24,377 of these in the Punjab. The census reporter attributes their distress to "dirt, want and low-living." A year or so ago, finding a boy of 12 years among our Christians in a village, who was deaf and dumb, out of sympathy for him and that he too might learn of the Saviour, made inquiries in India if there were any schools for such unfortunates. I learned of one in Calcutta, under the supervision of the Government. I sent for a prospectus of the school and found it would cost fifty rupees to enter the boy, besides an expensive railway fare, which his mother could never pay, and besides it was merely a secular school, where the Christian religion would not be taught, and I thought perhaps it were better for him to remain in ignorance than be sent there. We have frequently come across deaf mutes among the heathen. And no doubt the parents would consent to have them taught, if we had a school for them.

Dr. MacDonald, of Bombay, thus pleads for this class: "A good deal has been done by the christian Church in India for the poor, loathsome leper; nothing for the deaf mute, who in his life-long sepulchral silence is much more to be pitied, when uneducated. He can express no thought, he can receive none, of God, or Saviour, of heaven, or eternity, of father, mother, brother, sister or friend. He is as far from the higher life of man as the beast of the field." Who will be the first to take up the cause of the deaf mute and give him a chance to learn of Jesus? Who will set apart some of the money God has given to start a school for each of these needy classes in our mission in the Punjab, India? Whoever this may be will receive the Master's approval and the hundred-fold reward.

Foreign News Budget.

Missionary letters that are written by our busy and over-worked missionaries appear each month under our Foreign News Budget. The magazine would suffer a great loss not to have these letters. They tell the every day story of a wonderful work. It seems they are very appealing now in view of the great need and our opportunity to supply that need. Read the following correspondence from both Egypt and India. It is plainly seen that the few devoted workers can not meet all the requirements of a large and growing mission. Let us each one think seriously of these things as we engage in our congenial and comfortable occupations at home. Pray for the missionaries. Pray often for a closer relation to them.

Egypt.

American Mission,
Mansoura, Egypt.

The work in our station started off as well as usual the first of September. The boys' school has the same staff of teachers as last year, while the girls' school has made two changes in its staff.

The new head teacher for the girls' school is from Syria. She did not arrive until the middle of September as the letter telling her to come was twenty days in reaching her. A telegram was sent her shortly before school opened, as from other sources we heard she was still waiting for word from us. The telegram was two days in reaching her. So much for the promptness with which work is dispatched at the Turkish post and telegraph offices.

This new teacher comes highly recommended. She taught fourteen years in an English Mission School. She seems an earnest worker and thorough Christian and we are very glad to have been guided, we believe, in securing her. Our second teacher is a bright little lady who has taught in our mission at both Benha and Tanta stations.

We have more and more opposition as the days go by. Other schools start up and take our pupils. Some go because of the tuition which they think is too much. A little Muslim girl left because she was being taught "just like the Christians." Two little Coptic girls refused to come because we "pray too much."

Shall we lower tuitions? Shall we leave the Muslim untaught in re igion? Shall we pray less? How can we fill up our school? These are questions confronting us.

The missionaries have just finished moving to another house. We moved just two years ago and two years before that and some of us one year before that. Four moves in five years! This is the beauty(?) of living in rented property. Surely, surely after having had mission work in Mansoura for over forty years the church should have for its workers a permanent home. When will that glad day come we wonder, yet still hope for it.

HELEN J. FERRIER.

The Faggala School opened this fall with a fairly good attendance, about one hundred, seventy-six. During October and thus far, November twelfth, the attendance has increased almost daily until today the enrollment is two hundred ninety-eight. The school is crowded to its utmost capacity, every room and one in the court, formerly used by the servant, is full. Plans are talked of for a room being built in the court and this of course will use some of the much needed space for a play gound. Although this is a girls' school, more than fifty small boys are in attendance and many have been turned away. This is the only Protestant school in this district and many of the patrons who wish to put their boys in our schools feel that the Ezbekieh Boys' School is too far away for the little folks, especially since several tram lines must be crossed and the streets are crowded with carriages and automobiles.

Many times we are asked why we do not have an omnibus to take the boys or girls to and from school like the Friars' Schools. Certainly they are needed and many more would attend who live too far away to walk.

We are glad to tell you that in our school are thirty Mohammedan children who daily hear the Word read and explained and in addition receive a Bible lesson in their class and some of these are studying the small catechism.

Will not the readers join us in the prayer that as these boys and girls listen day after day to the Truth, they may be given the Spirit of understanding and guided in the right way?

Just two years ago, Miss Thompson started a meeting Sabbath afternoon in Shoubra. The meetings were held in a small room and hallway on the ground floor of a small house.

During the week a blind teacher held a school for little boys and he was instrumental in gathering these and a few others for the meeting on Sabbath. Very few came at first but soon the place was too small and a more desirable place was sought. Early last year the meetings were changed to a house of three rooms and there was sufficient room until this fall again a new house was rented. The attendance has increased to seventy. A nice comfortable place has been secured, where the air is good and the friends enjoy attending. The carrying on of this meeting is made possible through the kindness of a friend in the home land and if he could just slip into the meeting some day his heart would surely rejoice to see so many gathered, to study the Sabbath School lesson and hear a short sermon.

During the term of the Seminary the students have been most faithful in coming out to take charge of the service.

Sometimes the young men of the Boys' School help us out and an earnest young man of the Finance Department has shown his willingness to aid us. The meetings were carried on all summer under the guidance of Mr. Abdul Ahad, a Syrian gentleman, who lives in Shoubra and who devotes his time to Christian work.

When this new house was rented, the owner, a Coptic gentleman who himself was educated in our schools, insisted on a Boys' School being started there. He said that there were a number of families there who can pay and pay well and that now they, like himself, have to put their sons in Mohammedan schools. He presented the need very clearly and yet the answer had to be, we have neither the worker to spare nor the money to carry it on. This is not the first time this request has been made and not for a boys' school alone but for a girls', too.

It does seem sad when the people themselves are anxious for Christian Schools that their requests cannot be granted.

However, let us trust that soon both the necessary means and a worker may be provided for this place.

Laura Walker.

American Mission Zagazig.

Dear Friends:—

Since you last heard from us we have been very much interested in the effort that is being made to have an evangelistic boat in the Delta. This Delta is not a very large place when measured in square miles, but it is immensely large when measured by the vast number of never dying souls that are found here. And if we consider the condition of these, we feel lost. This boat was made as comfortable as possible, along economical lines and takes the missionary with his helper, and the book seller with his books, from town to town, where the Word is taught and the grand "Old Story" is made known to those who have not heard it before. Books are sold, and given away, that every one who will may know the Word of God. With the use of the lantern and slides the night lectures are illustrated, thus calling the attention of many who would not stop to hear only, but when they see they hear as well. May the Lord help us to sow beside all waters. Just now we have a young man here who became tired of his Coptic faith and wished to become a Moslem. He wrote a long paper to the government, giving them his reasons for wishing to change his religion. When this was known, steps were taken to show him his mistake and when he was free again from the government and was asked what led him to this, the poor fellow reproduced the Story of the Prodigal Son, in telling his own story. The angels rejoice over one sinner that repenteth and we may also rejoice.

Sincerely Yours,

M. R. Hart.

Certainly the whole church will sympathize with our mission in the death of Dr. Murch. God's ways are not our ways. While we have been praying for more workers and feeling the need of them so much. God sees fit to take to himself one after another. We had not recovered from the blow of Miss McMillen's death, when Dr. Murch' death is flashed over the wire. May God then make up the loss, and may we learn the lesson so often repeated to us, "Be ye also ready."

The seminary opened last week and teachers and students are ready for their work. Mr. and Mrs. Work of Benha spent last Sabbath with us. Mr. Work preached in English Sabbath evening. There was a good audience and we think much good was done. We have had Dr. Lambee with us for a few days on his way to the Sudan. He did not reach here in time to go to their Association which meets next week.

As he had to wait for a steamer he is taking in Benha and Tanta and the Fayoum. Work is going on as usual but we need the quickening of the Spirit. Pray for us.

Mrs. H. M. Harvey.

India.

Lyallpur, India.

Dear Friends:

Yesterday Miss Spencer and I visited an attractive little Sikh woman in one of our villages. Attar Kor learned to read in her father's home but has never been in school and one is surprised at her intelligence and broad minded views. Her happy, lovable disposition and noble qualities make her very dear to us and we long for her to know the blessedness of belonging to Christ. Beautiful and wealthy, she was invited to the party of Indian women in Lahore given in honor of the Princess of Wales, when she visited India in 1905. Attar Kor described that wonderful event to us and told how fearful she was lest her husband should not permit her to attend. She always serves us tea and, quite contrary to Hindu customs, sometimes drinks a cup with us. Her conversation over the tea cups yesterday may interest you. She said "I worship only the God who created us. The people of this country are so foolish and ignorant that they make gods of gold and silver and stone and even bow down to mud images. They are ready to believe anything to be a god. When clocks began to be used in the cities of India, before the village people had heard of them, a fakir (holy man) carried a clock about among the villages and told the people there was a goddess in it who made it run; that the goddess was angry and if the clock did not stop before evening there would be a death that night in every household but that every family that brought before sun down one rupee (thirty-three cents) to buy butter and flour to appease the goddess should be saved from her wrath. Those that had money quickly brought their offering and the poor, borrowed and begged and bartered their scanty possessions to get by some means the rupee that meant salvation for ther house.

"When you have visited with me, I do not bathe according to the Hindu custom of purification. This custom of frequent bathing as a means of purification among the Hindu women is the cause of much sickness. Once I was in the hospital for women in Lahore and heard the Miss Sahiba express surprise that the same Hindu women came day after day for medicine for fever. She asked them if they took the medicine and receiving an affirmative reply, inquired what they did when they reached home? Took a bath, they replied, which meant a bath in winter in cold water, so of course the fever returned. The Miss Sahiba did not know that many of the women poured out the medicine they received soon as they were out of the hospital gate because, they told me, it contained water that had been in Christian vessels.

"The village people here think it very wrong of me not to put any charms on my little son. I know that God only can protect us from evil and I want my boy to be taught the folly of wearing charms. See, I have not pierced his ears and shall never do so. I told one of the women here that she should not make holes all along the rim of her child's ears, that one hole for an ear ring was sufficient. She went away very angry and told the neighbors that the lady taught very evil customs."

Miss Spencer told Attar how glad we were that God had given her so much light; that she understood the evil and sin of many old religious customs, but that she had as yet received only partial light for Jesus Christ is the true Light. Pray with us that she may not walk in darkness but follow him.

Yours in His service,
LILLIAN A. MCCONNELL

Nov. 16, 1907.

Memorial Hospital, Sialkot.

I was just feeling a little bit disappointed the other day that I had been unable thus far this month to carry out my plans of going out into the Zenanas, when just then seven Mohammedan women and three or four children came to see me. It was after the regular Dispensary hours, and they knew it, for two of them came frequently for medicine and have also been indoor patients here, but some of their relations had come from a distant village, and in showing them the "sights" of the city, the Hospital of course, would be a place of great interest, especially to *purdah* women, for they would encounter no men in the Zenana Hospital and could look at and into things fearlessly!

They came into my room and talked a few minutes about the books and pictures and things in general, and I asked the strangers where they had come from and found they came from a village near which we had camped one winter while I was itinerating with Miss Martin, so I told them to be sure to go to the camp when our people came there again, and they said they would.

After a few minutes of talk thus, one of those who had been a patient here said "Now tell us something, we want to hear something that will do us some good, for all our talking is useless; sing for us, Miss Sahiba Ji." So I took my Punjabi Psalter and sang Psalms to them and explained to them the meaning, and gave them the message of salvation through Jesus Christ.

They all listened nicely, but I was so glad to see the evident growth of the two who had been here as patients, and especially the one who had asked for the teaching, for she had not seemed to care so much for it while here the first time, but now she seemed anxious that her mother and grand mother, who had come from the village, should hear the message, too.

I felt so happy about this little visit because I felt it was God's way of fulfilling my desires to go to them, for though we have been very busy in the Hospital, and the work would not permit of my going to them in the morning or regular time for visiting, He brought them to me just at the time when I had half an hour's leisure for talking to them, and I have been asking that others might be sent to me in the same manner if it be His will.

We are praying for definite results of the work during this year, that there may not only be secret faith, but open confession and baptisms as a result of the teaching, and we believe God is hearing our prayers though there have been no baptisms as yet. Will you help us in this work of intercession? It is our great desire that you should.

Yours in loving service,
EMMA M. MINGER.

Nov. 19, 1907.

Editorial.

THE NEW YEAR.

As mountain travelers, at some resting place,
Are fain to pause, their distant path to trace;
Bathed in the purple haze, their eyes yet scan
The clustering homestead where that path began,
The joyous stream that slaked their eager thirst,
The turning-point whereon their vision burst,
A world of glory never dreamt before,—
E'en so the New Year bids us pause once more,
Sweet memory's tender, softening influence feel,
While at the wayside cross she bids us kneel;
Then, with brave hearts serener heights ascend,
Where sunlight and deep peace forever blend.

* *

A New Year's Greeting

"New Yearnings
New Endeavor
New Attempts
New Realizations."

"Blessed returns for your investments of the New Year."—Messenger.

The Revival Most Needed.

What we need in the Christian church today is a renewal of the patriotism of the Kingdom of Heaven. The common wealth of love for which Christ lived and died is world-wide. We cannot love any part of it rightly unless our thoughts and our desires reach out to that larger whole to which it belongs. Indifference to missions is the worst kind of treason.

Enthusiasm for missions is the measure of both our faith in Christ and our love for men. *Henry Van Dyke.*

*

Dr Josiah Strong Asks

What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of foreign missions enthroning Jesus Christ in the hearts of men?"

*

A New Department.

Beginning with this issue of the Women's Missionary Magazine the Junior workers will have space provided for exchange of ideas and helpful suggestions that should be of great value to them in their responsible work. No more important missionary training has been assumed than that of the Junior missionary teachers. And, none that needs more wisdom to face difficulties.

This department will have the management of one who is qualified because of her deep interest in and love of the Juniors. It will prove a succesful venture if Junior Leaders and Superintendents respond to the requirements necessary to make this part of the work instructive and interesting.

* * *

Next May—four months hence—we celebrate the Twenty-fifth Anniversary of the Women's General Missionary Society of the United Presbyterian Church.

* * *

No failure for Missions

Said Mr. Conger United States Minister to China at a missionary gathering: "I have no patience with pessimism. I hope for the early, and firmly believe in the ultimate success of missions. They are a part of God's plans for the world. God's plans must succeed. His word will prevail."

* * *

Are you interested in this important event to the extent of "keeping in mind" the effort, and need to procure ONE HUNDRED THOUSAND DOLLARS as a suitable offering on this occasion?

* * *

"Little Brothers of mine."

A collection of short Missionary stories has made its appearance and ere this found its way into many homes. This little book will be enjoyed by older persons as well as the children, for whom it was published. It is handsomely illustrated and nicely bound. The writers of the stories are most of them well known to our Magazine readers: they are Miss M. J. Campbell, author of One Hundred Girls in India; Mrs. Jeannette Alter, Mrs. S. S. Wilson, Mrs. Tillie Johnson, Mrs. Matilda Strang Hyde and Miss Charlotte De Forrest. The book also contains a picture puzzle entitled "A Peep at Little Brothers," by Miss Hattie Shontz Petrie. The price is 25 cents a copy. The proceeds of this little book will be used to improve the Juniors Missionary Magazine. This alone should command a large and ready sale. The advance orders are most gratifying to the undertaking. Send orders to Mrs. J. A. Wilson, 230 S. Fairmont Avenue, Pittsburg, Pa.

* * *

Have you read the appeal from Egypt and the letter of our Foreign Secretary, Mrs. E. M. Hill, in the December Magazine?

At Work by the Way.

As we travel along some country roads we will see mile stones informing us that we are so far from certain cities. As we make progress these same "guides by the way" keep telling us that we are coming nearer and nearer; it may be the city that is our destination for the time being.

The W. G. M. S. too has mile stones. We started out with great enthusiasm to make 1908 "the best yet." The milestones tell us we are coming nearer and nearer convention time: What has been done toward the increase of contributions, interesting the other 50,000 of our United Presbyterian women and getting subscribers for the Women's Missionary Magazine?

Sisters, is it not high time that we do away with theorizing and get to work in earnest—each woman as God gives her His Spirit working the plan that He will teach her to use. I know a woman who secured 40 members for the W. C. T. U. in three months and she did not neglect her home either (I cannot vouch for her church duties) but the point is this, if that woman could secure 40 members for an organization, good? Yes, but not to be compared with the W. M. S.; the latter should include the former and very much more beside. But in view of what this one common ordinary woman did in three months for a cause in which she was interested, could there be any excuse for any interested woman in our organization not securing and interesting two new members during the entire year? If each member will do this, the problem will be solved. The $100,000 Thank-offering assured: 3,000 additional subscribers for the Magazine secured, and best of all the work in Egypt, India, Sudan, and our own beloved America would receive an impetus that would never again admit of a retrograde movement.

Sisters, should we not make this matter the subject of earnest united prayer at our monthly meetings, that God will give each of us the spirit of service and make us willing to be used by Him all along the way?

"Let us then be up and doing;
Now the time to pray and work,
Using all the means God gives us,
And with his help, no duty shirk.
Then at call of next convention,
We may come with conscience clear
And announce our part completed
With the rounding of the year.

L. Elnora McMunn
West Hebron, N. Y.

Also "Keep in Mind" that for ten new subscriptions to The Women's Missionary Magazine, one added subscription is given; this will be sent to any address you request.

Ryegate, Vermont. Dec. 18, 1907.

Dear Magazine.

The plea from Egypt forced me to think: Can I, Can all who read this plea deny themselves and their friends the usual Christmas presents for Christ's Cause? Will we? Carrie A. McKirahan.

One at least who has thought upon the responsibility of the late appeal that has come to the church from Egypt.

Eds.

"The noblest question in this world is, what good may I do in it?"--Benjamin Franklin. M. E. M.

Study for the Month.

FEBRUARY—EDUCATIONAL MISSIONS.

(Second Study.)

1. Why establish educational missions?
2. How does missionary education differ from the popular type of education?
3. Characteristics of students in mission schools.
4. Describe some of the noted missionary schools in the world.

LEAFLETS FOR FEBRUARY.

Per set 10 cents.

Educational Work in Egypt	2c
Mission, Miss Sahiba in School	2c
Some a Hundred Fold	2c
Woman's Work in Schools	2c
Practical Results of School Work	3c

PICTURES FOR FEBRUARY.

Girl's Boarding School at Luxor, two views	5c
Students' Boarding School at Luxor	5c
Teachers' Boarding School at Luxor	5c
Girls' Making Bread and Ironing	5c
Students, Alexandria School	5c
American Mission School, Khartoum	5c
Girls' Boarding School, Sialkot	5c
Students' Boarding School, Sialkot	5c

FORM OF BEQUEST.

I do give and bequeath the sum of ——— dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate, as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:

Note—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

A New Year Welcome.

We are standing on the thresh-hold
We are in the open door:
We are treading on a border land,
We have never trod before.

Another year is opening
And another year is gone:
We have passed the darkness of the night,
We are in the early morn.

We have left the fields behind us
Over which we scattered seed:
We pass into the future
Which none of us can read.

The corn among the weeds.
The stones, the surface mould,
May yield a partial harvest:
We hope for sixty fold.

Let's hasten to fresh labor
To reap and thresh and sow!
Let's bid the New Year welcome
And let the Old Year go!

Let's gather all our vigor,
Press forward in the fight:
And take this as our motto:
"For God and for the right."

—Selected.

Bits of History.

Special interest having of late been manifested by pastors and people in the review of "Women's Work for Missions" in connection with the ingathering of the Silver Anniversary Thank-offerings—prompted many questions in reference to the beginning of regular organized mission work among the women of the United Presbyterian church. In response to these questions the following "Bits of History" are given. In May 1875 Mrs. S. R. Hanna of Washington, Pa. presented a memorial to the General Assembly asking that the organization of Women's Missionary Societies be urged upon congregations and that societies be organized into Presbyterials.

The constitution presented by Mrs. Hanna met the approval of the Assembly and a committee of five women was appointed to assist in organizing societies, with a view to having one in each congregation, and the organizing of these into Presbyterials. This committee was composed of Mrs. S. R. Hanna and Miss Mildred A. Bell, of Washington, Pa.; Mrs. W. H. McMillan and Miss M. M. Pressly, of Allegheny Pa., and Miss Eliza Frazier, of Cannonsburg, Pa.

On Nov. 1, 1875 this committee sent circular letters to all the pastors of the church with the request that they "present to the women of their congregations. the appeal enclosed, and use their influence to put the plans of organization proposed, into successful operation."

The circular letter of appeal to the women closed as follows: "Will you not organize a society on the basis of the constitution appended to this circular, and every one become a member and have a share in this good work, so that when the Lord comes to reckon with us, He may say of each, 'She hath done what she could.' "—Committee.

These circular letters show that from the beginning this pioneer committee came into touch with the women of the church with carefully prepared plans for organization. These wise plans have had a powerful influence for good upon the women's work of the church during the thirty-two years which have followed.

History shows that seventy new societies were reported six months later, May 1876. to the General Assembly. In the following year, 1877, the first Presbyterials, Wheeling and Chartiers, were organized.

In 1878, Xenia, Monmouth and Allegheny Presbyterials were added to the list. In 1881 the report gives: 11 Presbyterials, 251 congregational societies, 8,548 members and contributions $19,131.

In May 1882 the formation of a general Missionary organization was favorably discussed at a meeting of women from different parts of the church held in Monmouth Ill., during the session of the General Assembly. In May 1883 by invitation of Allegheny Presbyterial, representatives of the Presbyterials met in conference in the First Church Allegheny and decided upon having the Presbyterials ,then numbering sixteen, united into one general organization.

The officers elected at this conference were: President, Mrs. N. H. Collins, Philadelphia, Pa.; Vice President, Mrs. W. J. Robinson, Allegheny, Pa.; Secretary, Mrs. H. C. Campbell, Allegheny, Pa.

One year later a permanent organization was effected at the meeting at Sparta, Illinois under the name, Women's General Missionary Society, the name suggested by Mrs. S. R. Hanna, nine years previous.

"Honor to Whom Honor Is Due."

The above "Bits of History" show that the foundation stones of the Women's General Missionary Society—the structure so truly loved by thousands of members of the United Presbyterian Church—were laid thirty-two years ago by five faithful women regularly appointed to the work by the General Assembly. Three members of this committee have long since gone to enjoy their rich reward. Two—Mrs. W. H. McMillan and Miss M. M. Pressly—are still spared to the church and are deeply interested in every thing that pertains to the extension of Christ's Kingdom.

The Women's Board wishing to give the women and children of the church the privilege of looking into the faces of this pioneer committee, will give the members in a group, on the certificate to be sent to every individual who contributes one or more yards of dimes to the Silver Anniversary Thank-offering, as per promise in the December Magazine.

A Correction.

In the December Magazine the statement made that the pictures of the Committee which drafted the constitution for the Women's General Missionary Society would be given on the certificate above referred to should read—"the committee which drafted the constitution for Women's Missionary Societies."

Three Channels Open.

The regular Thank-offerings of the Senior and Junior Societies already in the hands of the treasurer of the Women's Board tell a wonderful story of the faithful, prayerful efforts put forth during the months past in behalf of the Silver Anniversary Thank-offering. Results show that many societies doubled and trebled their offerings of the previous year, while others made some increase. But few made no increase.

A Breathing Spell? ? ?

Does some one ask—"Can we have 'a breathing spell' now?" Not if you wish to raise the full $100,000 for the "twenty-fifth anniversary by next May. While the one channel—through the regular society offerings—is closed, three others are open through which large and many contributions to the offering are expected.

The first channel open is through the giving of "special" offerings which can be sent at any time through check or post office order, made payable to Mrs. J. B. Hill, Treasurer, 5630 Bartlett street, Pittsburg, Pa. Where desired these can be designated for the Thank-offering of the

Women's General Misisonary Society and be paid through the treasurer of the Semi Centennial fund.

A second channel is "The Silver Anniversary Dime Fund" which has created a special interest with the mothers and grand-mothers throughout the church, who desire the children's names on the beautiful certificates to be sent out to individual contributors of one or more "yards of dimes."

A third channel just opened is through Life Membership in the Women's General Missionary Society. Persons desiring the membership fee of $25.00 to be credited on the Silver Anniversary offering should be careful to so designate it, in forwarding the amount to the treasurer of the Board, that it may not go into the regular membership fund.

Certificates in recognition of gifts to the "Dime Fund" will be forwarded to the contributors without requests, but if persons giving "special" offerings or Life membership fees desire them they should order the same through the Treasurer, Mrs. J. B. Hill, 5630 Bartlett street, Pittsburg, Pa., or the Thank-offering secretary, Mrs. M. C. Porter, 15 Marshall avenue, Allegheny, Pa.

Contributors to Silver Anniversary Dime Fund to December 1, 1907.

Given in the order in which the offerings were received.

Mrs. Anna Clokey Drury, Troy, O. $25.00

Mrs. Mary A. Dick, West Newton, Pa. $5.00

Miss M. Lou Moore, Waterloo, Iowa, $5.00.

Sarah L. Park, Allegheny, Pa. $5.00

Mrs. K. E. Merriam, Fort Wayne, Ind. $5.00

Mrs. M. J. Wylie, New Cumberland, West Va., $5.00.

Mrs. J. G. Bull, Toledo, Iowa, $3.00

Mrs. Margaret Marshall Schontz, Chicago, Ill., $10.00.

Miss Eva M. Shontz, Chicago, Ill. $5.00

Master Marshall Campbell, Chicago, Ill. $5.00

Master John Woods Campbell, Chicago, Ill. $5.00,

Miss Agnes McGoech's Sabbath School Class, East Greenwich, N. Y., $5.00

Women's Missionary Society, West Newton, Pa. $6.50

Junior Society, West Newton, Pa. $5.00

Master William Hice Wiegering (three months old) Youngstown, Ohio, $5.00

Mrs. H. E. McCollum, Washington, Iowa, $5.00

Women's Missionary Society, Shushan, N. Y., $5.00

Mrs. J. E. Dilmas, Churubusco, Ind. $10.00

Junior Society 1st Church, Allegheny, Pa., $25.00

Young Women's Mission Circle, 1st Church, Allegheny, Pa,. $10.00

Junior Society, 3rd. Church, Pittsburg, Pa., $5.30

Women's Missionary Society, Center Ridge Iowa. $5.00

Mrs. Harriet Sweeney, Waterloo, Iowa. $5.00

Women's Missionary, Society, Troy, N. Y. $5.00

Young Helper's Reserve Corps, Salem, N. Y., $7.50

Young Helpers' Honorary Members, Salem, N. Y. $2.50

Junior Society, Loveland, Col., $10.00

Women's Missionary Society and friends, Concordia, Kansas, $5.00

No name, Caviness, Texas. 10 cts.

No name, Allegheny, Pa. $2.00

Others, $1.60

◆

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

MOTTO:

STUDY TO SHOW THYSELF APPROVED UNTO GOD.
2 Timothy 2: 15.

"NOT ONE DOLLAR, NOT ONE HOUR IS MY OWN
TO SPEND UPON MYSELF ALONE."

Secretary, Mrs. N. L. Wallace, Glenosborne, Pa.

OUR SPECIAL WORK.

The Support of

Miss Sue Cooper White, Gujranwala, Punjab, India.

Miss Anna L. Torrence, Whittier, Cal.

Miss Christianita Totten, Henderson, North Carolina.

"A Happy New Year."

They go from strength to strength. Psalm 84: 7.

This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3: 13, 14.

O New Year, teach us faith!
The road of life is hard.
When our feet bleed, and scourging winds us scathe,
Point thou to Him whose visage was more marred
Than any mans; who saith,
"Make straight paths for our feet," and to the opprest,
"Come ye to me, and I will give you rest."
Yet hang some lamp-like hope
Above this unknown way,
Kind year, to give our spirits freer scope,
And our hands strength to work while it is day.

Dinah Mulock Craik.

EVANGELISTIC MISSIONS.

CHAPTER 1

GLORIA CHRISTI.

Motto:—"My business is to extend the kingdom of God. I only cobble shoes to pay expenses."—Carey.

Scripture Lesson:—Titus 3:3-8.

Prayer.

Singing:—Bible Songs 42, 133, 200.

Roll Call—Respond by giving missionary quotations or items from the Bulletin.

1. The Fields, One Hundred Years Ago.
2. Africa When My Mother Was Young; Africa Now.
3. Snapshots at Missionary Pioneers. (Let each member tell three facts about a great missionary, without telling his name, and then have the others name him.)
4. The Years of Waiting for Converts.
5. Wonderful Evangelistic Movements.
6. Notable Missionary Converts.
7. Reading:—"Hall and Newell's Missionary Appeal" pp. 49 and 50, by the Leader.

Prayer.

For further information address Mrs. John A. Crawford, Literature Secretary, 209 Ninth Street, Room 907, Pittsburg.

Mrs. N. L. Wallace.

American Mission
Gujranwala, Punjab, India.

My Dear Friends:—

In thinking of what I should write you this month I decided to give you Amma's story, though it is a sad one, and ask prayer that she may be changed. But that was two weeks ago and now the story is a glad one.

Let me tell you of her.

Amma is a girl who came from Mohammedanism about two and a half years ago, in Amritsar. Though a Christian she had none of the Christian's joy. Poor girl, she was discontented and unhappy. Much was against her; with bad eyes and being lame and not strong, there seemed no place for her. In May I took her to the Sialkot hospital hoping that in the midst of so much work she might find a place, but her unfortunate disposition kept her from being of much use. Then we planned for her to go to the Sialkot convention, and prayed much that she might be blessed and be given the "oil of gladness." Until the last few days she was so discontented and evil-minded toward all that we were rather discouraged. But you know the Lord sometimes tries our faith. One night, the Friday before the convention closed, she was touched by the Holy Spirit and His work continued and she saw her discontent and evil ways and turned unto the Lord and found peace.

Since the convention, Miss Minger, who has charge of the in-door department of the hospital, writes. "She seems like a new girl and has been doing her work very happily."

How glad we are for her. So you see how the sad story became a glad one.

But let us remember the Evil One is watching and pray that he may not again gain dominion over Amma even for a short time, but that she may be kept in God's loving power. We are still puzzled as to what is best for her. Not strong enough for nursing or other hard labor, not having the sight necessary for compounding, there is no real work for her in the hospital. So now we are praying for guidance as to where her work may be. Her parents are Mohammedans, so of course she must remain with us or in some mission home. The Lord has so graciously helped that we must make no mistakes but learn His will.

Our mission has been talking and planning for some time about a home for such ones who need employment and protection, but the money has not been forth-coming.

We are hoping and are sure some way will be made plain for Amma.

A Hindu woman, from Gujranwala, also decided for Christ at the convention. She has been known as Daropti, but now has chosen Shanti for her name. Daropti has a heathen significance, but the meaning of Shanti is the "peace of God,." Is not that a happy thought? From heathenism into God's peace. You have no doubt read of Shanti in the Christian Union Herald so will write no more of her.

Oh, the Lord is answering our prayers for India's women. We are claiming His promises for them and He who has promised is faithful.

Your representative in India,
Sue Cooper White.

Good News.

We have only one news item this month but it fills our hearts with thankfulness. One of our western societies has increased the Thank-offering from eight dollars last year to twenty-four dollars this year.

An Ideal Motto

Some one has said, "ideals are the world's masters, they inspire the real, their perfection only enhances their value, for, as we never fully attain, they always present something to follow after. Ideals supply inspiraton by feeding aspiraton." The Young Women's Department has an ideal motto: Study to show thyself approved unto God. 2nd Tim. 2:15.

STUDY $\substack{\text{the Bible}\\\text{missions}}$ TO $\substack{\text{know}\\\text{do}}$ GOD'S WOR$\substack{\text{d to you}\\\text{k for Him.}}$

Paul urges the seeking of God's approval as the ideal aim for Christians.

The Method.

Study is the method to be used to reach the aim. The course of study is found in Daniel 11:32 (l. c.) "The people that do know their God shall be strong, and do exploits. The Bible is the text book, one of the mediums of communication with God.

Missionary Conferences.

Conferences on missions help to illustrate what well directed, and prayerful Bible study will do for Christians. These conferences are centers for generating enthusiasm and result in the deepening of the spiritual life. Thus the systematic study of missions will help to make practical God's plan for uplifting and transforming a lost and fallen world. From Bible study thus we gain knowledge of God, strength from God, to do service for God.

The Year's Work.

Circular letters have been sent out to all the societies, defining the work for the year. There are five things to keep "in mind."

First—The action taken at the recent convention of the Women's general missionary Society was, (a) "That circles between the Young Women and Juniors adopt a uniform name. (b) Each circle is entitled to a vote, which is to be recorded before January 1st, 1908. (c) That the Women's Board is authorized to decide upon a name in accordance with the vote as soon after that date as possible.

Second—The self-denial offering of One Dollar per member over and above all other pledges. This amount, if secured, will cover the deficit of last year, and provide for the salaries of the three Young Women's missionaries for the present year.

Third—That hereafter the Women's Board will provide space on the annual blanks for the Young Women's Special Work Fund, the general treasurer to use this fund as needed in the payment of the salaries of the three missionaries: Miss Sue Cooper White, Gujranwala, Punjab, India; Miss Anna L. Torrence, Whittier, Cal., and Miss Christianita Totten, Henderson, N. C.

Fourth—The Silver Thank-offering. To do your part in full, read carefully and prayerfully the following from the Christian Missionary Alliance:

"If I refuse to give anything to missions this year I cast a ballot in favor of the recall of every missionary, both in the home and the foreign fields.

If I give less than last year, I favor reducing the number of missionaries.

If I give the same, I favor holding the ground already won, but oppose any forward movement.

If I advance my offering beyond former years, I favor an advance movement in the conquest for Christ.

With which class will you cast your ballot?"

How many Yards of Dimes will the Young Women's department measure off before the first of April, 1908 for the silver anniversary dime fund?

Fifth—The aim of the young women is to become intelligent Christians, therefore, take up the mission study course as directed from month to month in the Women's Missionary Magazine. In the hope of stimulating mission study, the Women's Board has authorized the general secretary to offer two prizes, in a reading contest. (See the December number Women's Missionary Magazine for rules for the contest and list of books.)

Circles unable to enter contest the first of November can take up the work December first, reporting April first instead of March first.

The Growth of the Department.

As a proof of the growth of the department, sixteen new organizations have been reported since the Topeka Convention in May. Thirty-four Presbyterials have elected secretaries of the young women's work. Monongahela leads with twenty-six circles, Allegheny nine, Westmoreland eight, Chartiers six, Muskingum six. Some of the questions a Presbyterial secretary put to the congregation are as follows: "How are you meeting the needs of the young women in your congregation? Are you caring for the girls of fifteen years and over, that they may be trained to take your place when you are laid aside from your work?" Will you not consider this matter, determined to do all in your power to find a leader for these young girls who are only waiting to be led?" When will the women of the church realize that upon the development of the young women's department hinges the permanency of the Women's General MissionarySociety? Three things will aid very materially in the building up and establishing of the work.

First—Sympathy. A lack of sympathy is often the cause of the disbanding of the young women's circles. Some years ago the Women's General Missionary Society took action making the senior society responsible for the development of the younger organization—how natural for the older sister to care for, sympathize with and help the younger.

Second—Harmony.

Some time ago a request was sent to an officer of a Presbyterial, to secure the election of a young women's secretary. As no reply came the same request was sent to a member of the Presbyterial, The reply was that "the opposition was so great the matter had to be dropped." Can you imagine intelligent Christian women entertaining such feelings and thus standing in their own light when the fact is that God has sent this younger sister into the family to be the natural heir of the business firm of the Women's General Missionary Society? Can it be that lack of harmony is the element which is hindering the Spirit from leading on to more aggressive work?

Third—Co-operation.

If we are to make good the resolution of the Topeka Convention, that an advance of one-third in gifts be made, and the other women, including the young women, be won to an interest in the missionary endeavor, there is need of fervent prayer that a broader sympathy and a more perfect harmony may make co-operation possible, and the women of our own denominaton may be an invincible force in the missionary work and thus be strong.

Be strong!
We are not here to play. to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle,—face it; 'tis God's gift.

Be strong!
Say not the days are evil. Who's to blame?
And fold the hands and acquiesce,—oh, shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not,— fight on! To-morrow comes the song.
Maltbie B. Babcock.

MRS. N. L. WALLACE,
Glenosborne, Pa.

* * *

Junior Leaders Department.

Edited by MRS. JOHN A. WILSON, Editor of Junior Magazine.
280 S. Fairmount Ave., Pittsburgh, Pa.

Junior Leader Round-table Conference.

What Relation Should Exist Between the Women's Missionary Society and the Junior Society.

In May, 1906, the General Assembly handed over to the Women's General Missionary Society the training of the children of the church along missionary lines. This means that if the children of your congregation are not being taught about the missionary work of the United Presbyterian Church in particular and the cause of missions in the wide world in general,—if they are not being trained to pray for missions and missionaries,—if they are not being encouraged to work for, and give to missions,—the Women's Society of your congregation is to blame for the neglect.

This being the case, it is one of the important duties of the Junior leader to impress upon her Women's Society its responsibility for the welfare of the Junior society.

To the question "How often do you make a report to your Women's Missionary Society? various answers are given. Some report every month, some once in a while, some once a year, and one does not report at all; not because she does not wish to but because she has been given to understand that a report of the Juniors is not desired by the parent society. One suggests that there ought to be a report at least once a year and that there ought to be an understanding that the superintendent would be welcome to a few minutes time at any W. M. S. meeting to present a matter of importance provided that the president of the W. M. S. was previously consulted.

To the questions "are your reports received with interest; are questions asked; is advice given?" one replies "silence is the response." Another "the report is received with interest and often questions are asked and advice given." Many feel that there is but little interest taken in the doings of the Juniors. The women seem to have infinite faith in the superintendent and having handed over the responsibility to her and her helpers, they seem to take no further interest in the matter.

This is not the place to deal with the faults and failings of our congregational missionary societies. The practical question for us as Junior leaders, is how can we better the situation? or how much are we at fault for this lack of interest?

One leader says "I report at every meeting of the women's society; if not asked for a report I ask to be allowed to report." This leader has the right idea. Now then, what kind of reports do you give? Never make them apologetic in manner or matter. I have heard a leader give a report when her very tone said "I know this is a bore to you all, be patient and I will be through in a minute." Talk as you feel, that your report deals with one of the most important if not the most important department of work which the society has on hand, and if you do, it will not be long till your audience agrees with you. While you need not write out every word of your report, prepare it carefully, knowing just what you are going to say. A rambling report on any subject makes a poor impression. Make sure that the women understand what program you are following for the year. Not only gives statistics of attendance and contributions, but tell how the lesson was received, how the review questions were answered, whether the behavior was good, bad or indifferent. If you have a difficulty, ask advice. You are not bound to take the course suggested but you may get light on your difficulty and your audience will have been drawn into sympathy with you. A good idea is to get the Women's Missionary Society to offer rewards to the Juniors for the most regular attendance or the best answers to the review questions or for the best paper on some missionary subject assigned. Give a cordial invitation to be present at any special meeting of your Junior Society. Do not be discouraged if the women do not come in a body at the first invitation. Persistence, if good natured, will bring desired results. Now and again remind the women that you are merely their agent in this work and that you have a right to look to them for assistance and prayerful sympathy.

Next month's subject will be "Suggestion for programs for Junior Meetings." Any leader who has suggestions to offer on this subject, please send them to Mrs. J. A. Wilson, 230 S. Fairmount Avenue, by January 8th.

Hints on Teaching the Lessons.
For Junior Leaders

JAN. 5—PREPARING THE WAY FOR CHRIST. MATT. 3:1-6 (Consecration Meeting.)

INTRODUCTION.

If a King were coming to visit the place where you live, would you not try to have the roads approaching your city or village made as smooth and beautiful as possible? So John was sent to take away hindrances and obstacles in the way to people's hearts before Jesus would come seeking an entrance into those hearts. Some to whom John preached had allowed mountains of pride to block the way to their hearts. Some had terrible sins in their lives which were like black pits in the way. Some thought they were so good they had no need of a Saviour and this was like a strong bar stretched across the path. To all of these John pointed out how to remove the obstacles by showing them their sins and telling them to repent.

LESSON STORY.

Look up all the references to John the Baptist and from them construct the story of his life to tell the Juniors. Jesus calls him the greatest man that ever lived, why? because he came to prepare the way for the Son of God. Describe his appearance, the place where he preached, his audience, the subject of all his sermons.

PRACTICAL LESSONS.

For the younger children it will be better not to introduce the word "consecration." Instead get them to volunteer to be "Preparers of the way" for 1908. Show them ways in which Juniors can prepare the way for Jesus to enter the hearts and lives of those who have now got the way blocked against Him. If you desire to make it a missionary lesson have the children tell the things which hinder Christ's coming in heathen lands,—ignorance, superstition, cruelty, idolatry etc. Have them think of ways they could help in removing these obstacles. Be sure to point out that the first way they want to clear and prepare is the way to their own hearts. The blackboard might be used for a list of obstacles and opposite, a list of ways of removing the obstacles.

Illustration: Tell the story of Sir Walter Raleigh who spread his cloak over a muddy place in the road so that his Queen might not soil her shoes.

JAN. 12—THE BOY JESUS IN HIS FATHER'S HOUSE. LUKE 2:45-50.

INTRODUCTION.

Describe the annual journey to Jerusalem,—the great crowds thronging the city,—over a million people during Passover week. All male Jews over 12 years old were required to go. Why did Mary go? When had the child Jesus been in the Temple before? What things would a boy of 12 naturally want to see in a great city?

What was the Passover Feast,—how long did it last?

LESSON STORY.

Explain how Jesus was not missed the first day of the homeward journey. Describe what Jesus was doing while He was being sought for. In the outer court of the temple were rooms where the doctors, that is, the wise men, used to gather to ask and answer questions. Give the conversation between Jesus and His mother. Point out that this is the first recorded utterance of Jesus. Here He says "I must be about my Father's business." Show how all His life this is what He was doing, and that his very last utterance, "It is finished" related to this same "Father's business."

PRACTICAL LESSONS.

Follow the example of the boy Jesus who,

Lingered in His Father's House,
Learned all He could,
Loved good company,
Lived in obedience to His earthly parents.

Illustration: Use the story of Samuel.

JAN. 19.—CHRIST'S TEMPTATION AND OURS. MATT. 4:1-11.

INTRODUCTION.

When men wish to find out how pure gold is they try it or test it by putting it in the fire,—all that is not pure will be burned away but the real gold will come out unharmed. The word tempt, here means to try or test. The Holy Spirit led Jesus, just after He had been proclaimed to be the Son of God, away into a lonely place called a desert. Describe this place and get the children to imagine themselves in such a place with no one to speak to and nothing to eat and Satan whispering temptations in their ears. Jesus was like the gold in the furnace,—being tried and tested.

THE LESSON STORY.

Give this as simply as possible. The Juniors are not able to grasp the fine points of distinction in the three different temptations. It is enough for them to grasp that three times Satan tried to get Jesus to do what would have been wrong for Him to do, because to do them would have shown distrust of His Heavenly Father. Dwell upon Christ's answers, —always quoted from God's Word.

PRACTICAL LESSONS.

Every day the Juniors will meet temptation. Prepare yourself by watching and praying and arming yourself with the same weapon as Jesus used, which is the sword of God's Word. That this sword may always be ready for use you must have it right with you wherever you go, that is, you must store your mind and memory with passages from the Bible. Get the children to suggest temptations and Bible words with which to meet them. To say a bad word,—"swear not at all." To be quarrelsome, —"Blessed are the peacemakers." Lazy,—"Go to the ant, thou sluggard." Proud,—"Pride goeth before destruction" etc. You might make an acrostic on some phase of the lesson and have the children learn it by heart, such as,

Satan waits to tempt you.
Watch and pray lest you fall.
Our Saviour sympathizes for He was tempted.
Read God's Word and be ready with an answer from it.
Draw this SWORD and Satan will leave you.

Illustration: A poor little chimney sweep in London was once left alone in a rich lady's dressing room for a little while. On the table was a gold watch. He reached out his hand and took it, when suddenly he remembered a verse his mother had taught him, "Thou God seest me." He laid down the watch and went back to his work repeating the verse which had saved him from sin.

JAN. 26,—CHILDREN IN ALASKA. (HOME MISSIONS) MATT. 25:40.

For notes on this lesson see Junior Missionary Magazine for January. As additional help in preparing this lesson a package of leaflets bearing on the subject will be on sale at the Women's Board Room at a very small cost. Address, Mrs. John A. Crawford, Women's Board, 907 Publication Building, Ninth Street, Pittsburg, Pa.

Treasurer's Report for the month of November, 1907.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Extension and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Returned on Loan Investments	Home for Missionr'y Children	Freed-men's Salaries	Home Salaries	Women's Asso. Work			Senior Life Membership	Continge't Fund	TOTAL.
														Orph'n Home	Memorial Hospital	Home for Aged People			
Albany	7 00			6 00	6 00		6 00												25 00
Allegheny	255 00	50 00	a95 00	25 00	105 00	7 00	30 00	10 00			5 00								582 00
Argyle																	25 00		25 00
Arkansas Valley		15 00				1 00													16 00
Big Springs	60 00				5 00		10 00												75 00
Caledonia	45 00	2 00	27 00		2 00	9 00	5 00												90 00
Chartiers	31 00	237 00	138 00	11 00	1 00	24 00	11 00	5 00						1 00		1 00			460 00
Chicago	51 00	130 00	20 00		29 00	6 00								11 00					247 00
College Springs		250 00																	250 00
Colorado	34 00	70 00	42 00	5 00	25 00	13 00	5 00	5 00						13 00					212 00
Concordia	31 00		2 00			3 00													36 00
Delaware	26 00		5 00																31 00
DesMoines	17 00	148 00	20 00	11 00	38 00	12 00	5 00												251 00
Detroit	3 00		3 00																6 00
Frankfort	18 00	2 00	15 00	4 00	5 00	13 00		1 00											58 00
Garnett		25 00	14 00		5 00														44 00
Illinois Central	26 00	6 00	19 00		10 00	14 00													75 00
Illinois Southern		82 00																	82 00
Indiana		140 00	14 00		5 00														159 00
Iowa Northwestern			15 00																15 00
Kansas City		55 00																	55 00
Keokuk		220 00	5 00																225 00
Kiskiminetas	7 00		28 00				6 00												41 00
Lake	24 00		19 00	10 00	22 00	9 00	10 00												94 00
Mansfield		33 00	20 00																53 00
Mercer	33 00	140 00	35 00	15 00	26 00	3 00	8 00	6 00						33 00	10 00	10 00	25 00		344 00
Monongahela	15 00	959 00	b182 00	10 00	45 00			6 00											1217 00
Muskingum	62 00	281 00	35 00		21 00	5 00	5 00												409 00
Omaha	10 00		27 00		8 00		8 00												53 00
Oregon	15 00	26 00	4 00				6 00												51 00
Pawnee	17 00		15 00	2 00	7 00		2 00												43 00
Philadelphia	5 00					5 00					5 00			5 00	5 00	5 00			30 00
Pittsburg	30 00																		30 00
Oklahoma	5 00		10 00																15 00
New Jersey	14 00		5 00	8 00	8 00		8 00												43 00
Rock Island	23 00		24 00	14 00	18 00	1 00	10 00												90 00
San Francisco	30 00	13 00	20 00	9 00	14 00		9 00	5 00											100 00
Spokane	5 00	5 00		5 00	5 00		4 00												24 00
Steubenville	44 00	45 00				15 00													104 00
Tennessee	12 00			4 00	5 00		3 00												24 00
Vermont	34 00			2 00	14 00		2 00												52 00
Westmoreland	29 00	28 00	25 00	5 00	8 00		5 00	7 00											107 00
Wheeling	120 00		104 00				10 00												234 00
Wisconsin	17 00		7 00		13 00		5 00												42 00

Freedmen's Stations Clothing Fd					30 00														30 00
Mr. and Mrs. Paden		100 00																	100 00
Norris Square S. S., Phila		125 00																	125 00
S. S., South Haven, Mich						8 50													8 50
M. Gamble	5 00																		5 00
Mr. and Mrs. W. L. Taylor, P'gh		275 00																	275 00
Int., E. O. Kyle Fund		10 56																	10 56
Home for Missionary Children											37 70								37 70
Items of Cents																		2 89	2 89
Winterset, Iowa									33 30										33 30
Latrobe, Pa									138 75										138 75
Springfield, Mo									28 00										28 00
Everett, Wash									50 00										50 00
5th, Chicago									88 80										88 80
Ewing, Neb									20 44										20 44
18th, Pittsburgh									86 00										86 00
1st, Topeka									50 00										50 00
2nd, Providence										89 87									89 87
12th, Allegheny										410 00									410 00
Total	1160 00	3472 56	994 00	146 00	480 00	148 50	173 00	45 00	495 29	499 87	47 70			68 00	15 00	10 00	50 00	2 89	7808 81

a. Includes $85.00 for Croation work, Allegheny.
b. For Italian work, Pittsburg, Pa.

Life Members:
Mrs. W. M. Anderson.
Miss Grace L. Robertson.

MRS. J. B HILL, TREAS.,
5630 Bartlett St., Pittsburg, Pa.

From Month to Month.

Board of Directors.

The Board held meetings October 1st and October 15th. Vice President, Miss E. D. Brown, presided and conducted devotions.

The receipts for September were $4,041.50 and disbursements $5,982.89

Progress was reported in the preparation of the book, "Little Brothers of Mine" and the Editor authorized to proceed with its publication.

Acting Freedmen's Secretary reported the opening of the schools and a large number in attendance.

Mrs. Samuel Yourd was elected Secretary of Freedmen's Work.

An election was held Oct. 15 for the purpose of filling two vacancies on the Board. Mrs. J. A. Alexander and Mrs. J. D. Sands were elected members of the Women's Board. Mrs. Yourd presented her resignation as Recording Secretary of the Board which was accepted with regret.

A motion carried that one copy each of "Thank Offering Sketch" and "Departments of Work" be sent to each pastor in the denomination. The Literature Committee was authorized to take charge of subscriptions to "Blessed be Egypt;" also place foreign leaflets in catalogue form.

Foreign Secretary reported that Miss Margaret Bell had sailed October 15 for Egypt.

MRS. J. A. CRAWFORD.
Secretary pro tem.

Two meeting were held in November. The treasurer reported receipts for October $8,094.41 and disbursements $11,567.05.

The committee appointed to prepare a circular letter, suggesting to Societies plans for increasing membership and contributions, in accordance with the resolutions adopted at the Topeka convention, read the letter prepared by them. This letter was ordered printed and sent out as soon as possible.

The editor of the Junior Magazine reports more than 1,000 orders for the new book, "Little Brothers of Mine." Five new Junior Societies were reported; also 272 new subscriptions to the Junior Magazine.

Mrs. J. D. Sands was elected Recording Secretary of the Board.

The Home Secretary reported that Rev. and Mrs. A. B. Dickey have gone to take up work at Warm Springs, Oregon. The Foreign Secretary read an appeal from Egypt for more young women; also the letter she had prepared in answer. The appeal and answer were ordered published in the Magazine and the following motion adopted:

"*That because of the appeal from Egypt and the statement of the Foreign Department of the Women's General Missionary Society, the Women's Board calls upon the women of the church to arrange for special seasons of prayer and thanksgiving to be held one hour before the regular meetings of the missionary societies in December, January and February: in thanksgiving and praise for the lives that have been offered and in very earnest supplication for the funds to support these young volunteers and all other parts of the work. Seven young women are ready and anxious to go to the foreign field whenever they can be sent.*

Miss Bertha Work is quite ill and is on her way to this country in charge of a nurse.

Land has been purchased at Ramleh, Egypt, for a rest home.

The motion was carried that flags and costumes of the various countries be obtained and held by the Board for rental to societies.

Owing to lack of funds in Parsonage Department the Secretary was instructed to ask those congregations, which had been promised loans after February 1, to move slowly in the erection of Parsonages lest the Board might not be able to give loans at the time promised.

The Young Women's Secretary reported a new society at Butler.

It was decided to give a certificate to every one contributing one or more yards of dimes to the Silver Anniversary Dime Fund.

Mrs. J. A. Crawford was appointed chairman, Mrs. J. A. Alexander assistant and Mrs. M. C. Porter on the comimttee of the State Committee of Mission Study for the Chautauqua summer school. Mrs. Herron, the president, who had been unable, through physical weakness to attend the meetings for many months was present during the afternoon of November 5th.

December 3rd the Board met in regular session and was called to order by 1st Vice President, Miss E. D. Brown. The Treasurer reported $7,808.81 received for Departments of Work and $8,905.45 disbursed.

It was decided to publish the Bulletin for another year.

Rev. A. G. Wallace, D. D., addressed the Board for a few minutes and commended the good work of the Parsonage Department, as he had seen it it in his recent trip through Kansas and Oklahoma. Rev. R. A. Hutchison, D. D., also spoke and presented the need of work among the mountaineers in North Carolina, Eastern Tennessee and parts of Kentucky. He had been through these districts recently and the Board of Home Missions has opened some new schools and taken some steps looking toward opening up work in other stations. It is desired by this Board that the Women's Board take up some part of the work in some of these places.

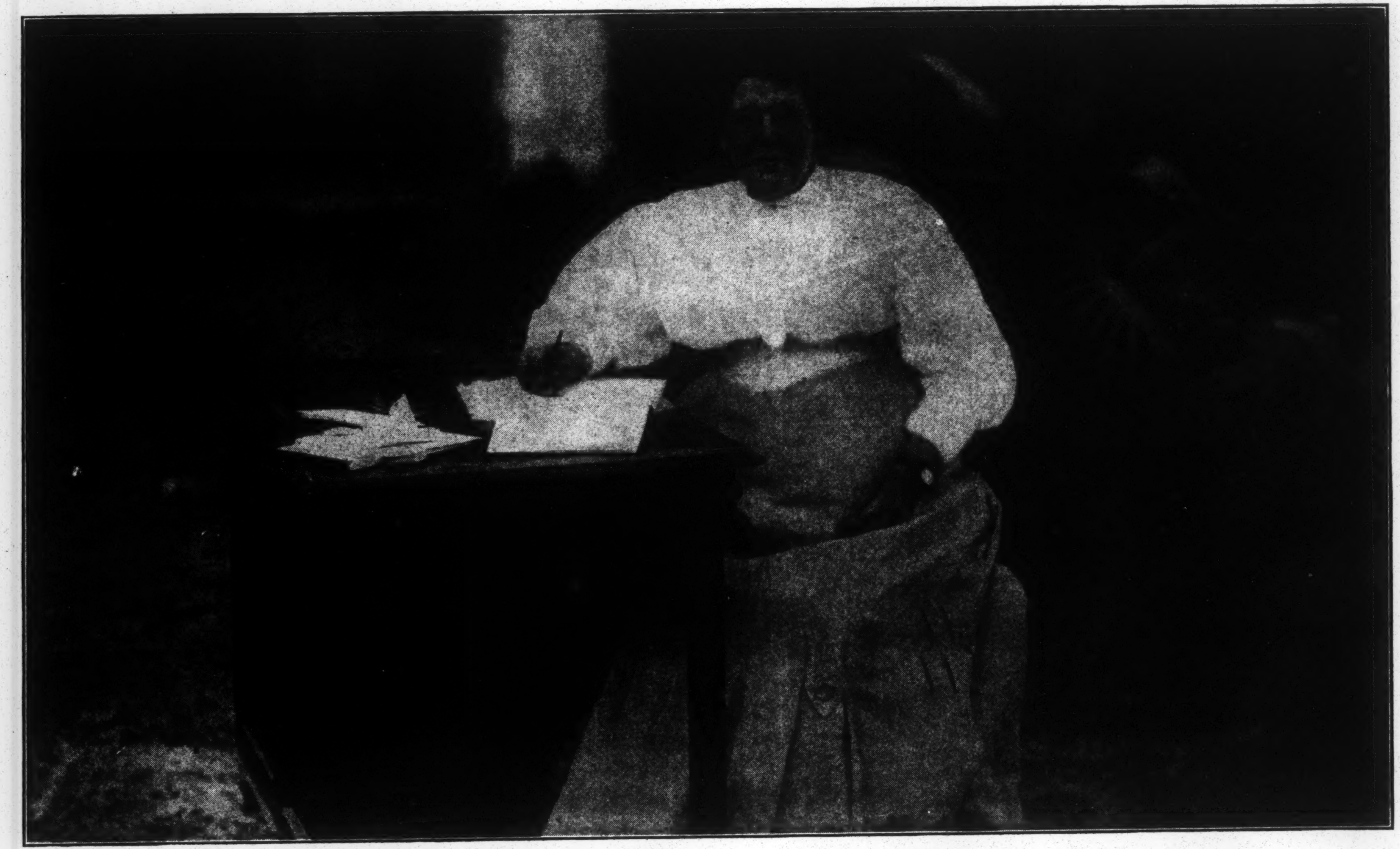
A committee was appointed to meet with a committee of the Board of Home missions for conference on this work.

MRS. J. D. SANDS.

* * *

FOR whosoever will save his life shall lose it! But whosoever will lose his life for my sake and the gospel's, the same shall save it.

Words of Jesus Christ.



DR. MARIA WHITE, PHYSICIAN IN CHARGE OF MEMORIAL HOSPITAL, SIALKOT, INDIA.

Engaged in writing to the WOMEN'S MISSIONARY MAGAZINE. During the year 1906 the attendance on the dispensary department was 29,419 patients.